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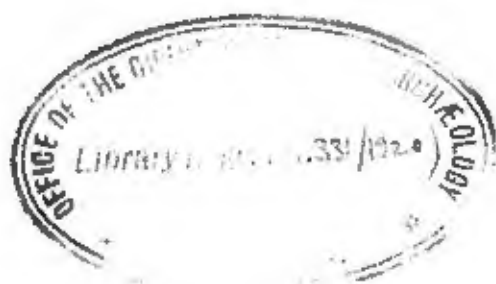
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THE GREEK ANTHOLOGY

V



THE GREEK ANTHOLOGY.

VOLUME I.

CHRISTIAN EPIGRAMM.
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THE CYZICENE EPIGRAMM.
THE PROLOGS OF THE DIFFERENT AN-
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EPIGRAMM.
THE CONVIVIAL AND SATIRICAL EPI-
GRAMM.
STRATO'S *MUSA PUERILIS*.

THE GREEK ANTHOLOGY

WITH AN ENGLISH TRANSLATION BY

W. R. PATON

13479

IN FIVE VOLUMES



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The cordial thanks of the Editors of the Loeb Classical Library and of the Translator are due to Dr. SALOMON REISACH for selecting the cuts to illustrate Book XVI., and to Mademoiselle J. EVIARD for making the drawings. They are of much more value than notes, giving references, could have been.

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 Bm. = Bunsen, *Denkmäler*.
 Rép. = S. Reinach, *Repertoire de la Statuaire*.
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GREEK ANTHOLOGY

BOOK XIII

EPIGRAMS IN VARIOUS METRES

ΑΝΘΟΛΟΓΙΑ

ΙΓ

ΕΡΙΓΡΑΜΜΑΤΑ ΔΙΑΦΟΡΩΝ ΜΕΤΡΩΝ

1 —ΦΙΛΙΠΠΟΥ

Πεντάμετρον μόνον

Χαῖρε θεὰ Παφίη· σὴν γὰρ αἰὲ δύναμιν
κάλλος τ' ἀθάνατον καὶ σέβας ἱμερῶεν
πάντες τιμῶσιν θνατοὶ ἐφ' αἰμέριοι
ἐν πᾶσιν μύθοις ἔργοισιν τε καλοῖς·
πάντη γὰρ πᾶσιν σὴν δηλοῖς τιμὴν.

5

2.—ΦΑΙΔΙΜΟΥ

Τρίμετρον

Καλλίστρατός σοι, Ζηνὸς ὦ διάκτορε,
ἔθηκε μορφῆς ξυνὸν ἥλικος τύπον·
Κηφισιεύς δ' οὐκ οἶρος· ὧ χαρεῖς, ἄναξ,
Ἀπολλοδώρου παῖδα καὶ πάτραν σείω.

3.—ΘΕΟΚΡΙΤΟΥ

Χωλὸν τρίμετρον

Ὁ μουσοποιὸς ἐνθάδ' Ἰππῶναξ κεῖται.
εἰ μὲν πονηρός, μὴ ποτέρχεν τῷ τύμβῳ·
εἰ δ' ἔσσι κρηγυὸς τε καὶ παρὰ χρηστῶν,
θαρσέων καθίζει, κῆν θέλῃς, ἀπόβριξον.

GREEK ANTHOLOGY

BOOK XIII

EPIGRAMS IN VARIOUS METRES

1.—PHILIPPUS

(Pentameters only)

HAIL, Paphian goddess! For all mortals, creatures of the day, ever honour by all fair words and works thy power and immortal beauty and loveable majesty, for ever and to all dost thou manifest thy dignity

2.—PHAEDIMUS

(Iambic trimeters)

CALLISTRATUS dedicated to thee, Hermes, messenger of Zeus, this statue of a youth of like age with himself, the common image of thee and him. The young man is of the deme of Cephissia. Rejoicing in his gift, O Lord, protect the son of Apollodorus and his native place.

3.—THEOCRITUS

(Season iambic trimeters)

HENZ lies Hipponax, the maker of verse. If thou art wicked, approach not the tomb, but if thou art good and comest of a good stock, sit thee down fearlessly, and if thou be so minded, fall asleep.

GREEK ANTHOLOGY

4.—ΑΝΑΚΡΕΟΝΤΟΣ

Τετράμετρον

Ἀλκίμων σ', ὦ ῥιστοκλείδῃ, πρῶτον οἰκτεῖρω φίλων
ὄλθσας δ' ἤβην, ἀμύνων πατρίδος δουλητήν.

5.—ΦΑΛΑΙΚΟΥ

Τρίμετρον μέιουρον ἢ κάλουρον

Νικῶ δίαυλον. Ἀλλ' ἐγὼ παλαίω.
Ἐγὼ δὲ πεντάεθλον. Ἀλλ' ἐγὼ πύξ.—
Καὶ τίς τύ;—Τιμόδημος. Ἀλλ' ἐγὼ Κρής.
Ἐγὼ δὲ Κρηθεύς. Ἀλλ' ἐγὼ Διοκλῆς.—
Καὶ τίς πατήρ τοι;—Κλεῖνος Ὡσπερ ἄμμιν.— 5
Ἐμπερ δὲ νικῆς, Ἰσθμοί.—Τὺ δ' ἔμπερ;—
Νέμειον ἂν λειμῶνα, καὶ παρ' Ἡρα.

6.—ΤΟΥ ΑΥΤΟΥ

Ἐνδεκασυλλάβιον τρίμετρον οὕτω καλούμενον

Τοῦτ' ἐγὼ τὸ περισσὸν εἰκονισμα
τοῦ κωμωδογέλωτος, εἰς θρίαμβον
κισσῷ καὶ στεφάνοισιν ἀμπυκασθέν,
ἔστασ', ὄφρα Λύκωνι σᾶμ' ἐπέιῃ.
ὅσσα γὰρ †καθυπερθε λαμπρὸς ἀνὴρ
μᾶμα τοῦ χαρίεντος ἐν τε λέσχῃ
ἐν τ' οἴνῳ τόδε κάτι τοῖς ἔπειτα
ἄγκαιται, παράδειγμα τᾶς ὁπωπᾶς.

EPIGRAMS IN VARIOUS METRES

4.—ANACREON

(Trochaic tetrameters)

I PITY thee, Aristoclides, first among all my valiant friends. Thou didst lose thy young life, defending thy country from enslavement.

5.—PHALAECUS

(Iambic trimeters with the last syllable missing)

(1) I conquerer in the stadion. (2) And I in wrestling. (3) And I in the pentathlon. (4) And I in boxing. And who art thou? (1) Timodemus. (2) And I Cres. (3) And I Cretlius. (4) And I Diocles. And who was thy father? (1) Cleinus. (2), (3), and (4) And ours too. And where didst thou win? (1) At Isthmus. And thou where? (2) In the Nemean grove and by the home of Hera.¹

6.—BY THE SAME

(Hendecasyllable trimeters)

THIS admirable portrait of the comedian, crowned for a triumph with ivy and garlands, I set up that it might stand as a monument on Lycon's grave. For this memorial of him who was so charming in familiar talk and over the wine, this presentment of his features, is offered by me to preserve the memory among posterity also of how the glorious man entertained us. (?)

¹ i.e. in the Heraea at Argos. The dialogue is between a passer-by and the statues of four brother athletes. There seems to be something missing at the end.

GREEK ANTHOLOGY

7 - ΚΑΛΛΙΜΑΧΟΥ

Κωμικὸν τετράμετρον

Ὁ Λύκτιος Μενόιτας τὰ τόξα ταύτ' ἐπειπὼν
ἔθηκε· "Τῇ, κέρας τοῖ διδωμι καὶ φαρέτρην,
Σάραπιν· τοὺς δ' διστοὺς ἔχουσιν Ἑσπερίται."

8.—ΘΕΟΔΩΡΙΔΑ

Τετράμετρον Ἀρχιλόχειον

Ἐκ δολιχοῦ τόνδε¹ σφιρήλατον, ὥς τάχει κρατήσας,
παῖς Ἀριστομάχειος ἀνείλετο χάλκεον λέβητα.

9.—ΚΑΛΛΙΜΑΧΟΥ

Πεντάμετρον βακχικόν. ἔστι δ' οὐ τέλειον τὸ ἐπίγραμμα

Ἔρχεται πολὺς μὲν Διγαῖον διατμήξας ἀπ' οἰνηρῆς
Χίου
ἀμφορεὺς, πολὺς δὲ Λεσβίης ἄωτον νέκταρ οἰνάνθης
ἄγων.

10.—ΤΟΥ ΑΥΤΟΥ

Τετράμετρον ἑκακάδεκα συλλαβῶν. οὐ δὲ τοῦτο τέλειον

Ἄ ναῦς, ἃ τὸ μόνον φέγγος ἐμὴν τὸ γλυκὺ τῆς ζωῆς
ἄρπαξας, ποτὶ τέ Ζανὸς ἱκνεύμαι λεμενοσκοπῶ . .

¹ So Cobet: τόρα MS.

¹ He had taken part in an expedition against Cyrena, in the territory of which was Hesperie or Borenice (now Benghazi).

EPIGRAMS IN VARIOUS METRES

7.—CALLIMACHUS

(*Comic tetrameter*)

MENOTAS of Lyetus dedicated his bow with these words "Here, Serapis, I give thee the horn bow and quiver, but the men of Hesperis have the arrows." ¹

8.—THEODORIDAS

(*Archilochean tetrameter*)²

FROM the long race did the son of Aristomachus, having conquered by fleetness of foot, win this tripod of beaten brass.

9.—CALLIMACHUS

(*Bacchic pentameter*)³ *The epigram is not complete*

FROM Chios, rich in wine, ploughing the Aegean comes many a jar, and many a one that brings us nectar, flower of the Lesbian vine.

10.—BY THE SAME

(*Tetrameters of sixteen syllables.*⁴ *This also is imperfect*)

O SHIP, who hast carried off the only sweet light of my life, I beseech thee by Zeus, the watcher of the harbour

¹ Metre of Horace, *Od.* l. 4.

² "Trochæic pentameter" would be more correct.

³ Metre of Horace, *Od.* l. 18.

GREEK ANTHOLOGY

11.—ΣΙΜΩΝΙΔΟΥ

Πεπτάμετρον ὑπορχηματικόν

α. Τίς εἰκόνα τάνδ' ἀνέθηκεν, β. Δωριεύς ὁ Θούριος.

α. Οὐ¹ Ῥόδιος γένος ἦν; β. Ναί, πρὶν φυγεῖν γε πατρίδα,

δεινὰ γε χειρὶ πολλὰ ῥέξας ἔργα καὶ βίαια.

12.—ΗΓΗΣΙΠΠΟΥ

Ἐπὶ ἑξαμέτρον τρίμετρον ἑπαδόματον

Ἐρρέτω ἡμᾶρ ἐκεῖνο, καὶ οὐλομένη σκοτόμαινα,
βρόμος τε δεινὸς ἠνεωμένης ἁλός,

οἳ ποτε νῆ' ἐκύλισαν, ἐφ' ἧς ὁ τὰ πολλὰ μελίφρων

Ἀβδηρίων ἄπρηκτα θεοῖσι εὐχετο

ραίσθη γὰρ διὰ πάντα, προσηνέχθη δὲ κλύδωνι

τρηχεῖαν εἰς Σέριφον, αἰδοίων ὅθι

προξείνων ὑπὸ χερσὶ λαχὼν πυρός, ἔκετο πάτρην

Ἀβδηρα, κρωσσῶ χαλκῶ περισταλεῖς.

13.—ΑΔΕΣΠΟΤΟΥ

Ἐπὶ ἑξαμέτρῳ πεπτάμετρον, εἴτα τρίμετρον

Τόνδε Πυρῆς ἀνέθηκε Πολυμήστου φίλος υἱός,
εὐξάμενος δεκάτην Παλλάδι Τριτογενεῖ.

Κυδωνιάτας Κρησίλας αἰργάξατο.

14.—ΣΙΜΩΝΙΔΟΥ

Ἐπὶ ἑξαμέτρῳ πεπτάμετρον καὶ δύο τρίμετρα, εἴτα
ἑξαμέτρον

Ἀργεῖος Δάνδης σταδιοδρόμος ἐνθάδε κεῖται,
νίκαις ἱππόβοτον πατρὶδ' ἐπενκλείσας,

¹ Perhaps <ἀλλ'> εἰ.

EPIGRAMS IN VARIOUS METRES

11.—SIMONIDES

(Hyporchematic pentameters)

A Who dedicated this portrait? B Dorieus of Thuri. A Was he not a Rhodian by descent? B Yea, before he was exiled from his country. Many deeds of might he had done by his terrible band.*

12.—HEGESIPPUS

(Hexameters followed by iambic trimeters)

Woe worth that day and that fatal moonless night, that dreadful roaring of the wind-beaten sea, that cast ashore the ship on which Alclerion, so sweet a soul, was making ineffectual vows to the gods. For she, an utter wreck, was carried by the waves on to the rugged rocks of Seriphus, whence he, having got him free from the hands of his city's reverend hosts, came to his home Abdera, lapped in a brazen urn.

13.—ANONYMOUS

(Hexameter followed by a pentameter and afterwards by an iambic trimeter)

This did Pyres, the dear son of Polymnestus, dedicate, having vowed the tithe to Triton-born Pallas, Cresilas of Cydonia wrought it.

14.—SIMONIDES

(Hexameter followed by a pentameter, two iambic trimeters, and a hexameter)

Here lies Dandaeus of Argos, the stadion racer, who gained honour by his victories for his fatherland, rich

* For Dorieus, who lived at the end of the fifth century B.C., see Smith's *Biographical Dictionary*. The epigram cannot, of course, be by Simonides.

GREEK ANTHOLOGY

Ὀλυμπία δῖς, ἐν δὲ Πυθῶνι τρία,
 δύο δ' ἐν Ἴσθμῳ, πεντεκαίδεκ' ἐν Νεμέᾳ·
 τὰς δ' ἄλλας νίκας οὐκ εὐμαρές ἐστ' ἀριθμῆσαι.

5

15.—ΑΔΕΣΠΟΤΟΝ

Ἐπὶ δύο ἑξαμέτροις πεντάμετρον

Εἰμὶ Δίκων υἱὸς Καλλιμβρότου· αὐτὰρ ἐνίκων
 τετράκις ἐν Νεμέᾳ, δῖς Ὀλύμπια, πεντακι Πυθοῖ,
 τρις δ' Ἴσθμῳ· στεφανῶ δ' ἄστυ Συρακοσίῳ.

16.—ΑΔΕΣΠΟΤΟΝ

Ἐπὶ τριῶν ἑξαμέτροις πεντάμετρον

Σπάρτας μὲν βασιλῆες ἐμοὶ πατέρες καὶ ἀδελφοί·
 ἄρμασι δ' ὤκνυόδων ἵππων νικῶσα Κυνίσκα
 εἰκόνα τάνδ' ἔστησα. μόναν δέ με φάμι γυναικῶν
 Ἑλλάδος ἐκ πάσας τόνδε λαβεῖν στέφανον.

17.—ΑΛΛΟ

Ἐπὶ ἑξαμέτρῳ δίμετρον

Ἰφίων ἔγραψεν ἐν χερσί, τὸν ποκα ὕδωρ
 ἔθρεψε Πειρήνης ἄπο.

18.—ΠΑΡΜΕΝΟΝΤΟΣ

Ἐπὶ ἑξαμέτρῳ ἑξαπεντάμετρον

Χάλκεα ἔργα, λέγοισθε θεῆς ἐπινίκια πάλου,
 ἥτις κεντροραγῆς βαλοῦσα παῖδα,

EPIGRAMS IN VARIOUS METRES

in pasture for horses. Twice did he conquer at Olympia, thrice at Delphi, twice at the Isthmus, and fifteen times at Nemea, and it is not easy to count his other victories.

15.—ANONYMOUS

(Two hexameters followed by a pentameter)

I AM Dicon, the son of Callimbrotus; but I was victor four times at Nemea, twice in the Olympian games, five times in the Pythian, and thrice in the Isthmian. I crown the city of Syracuse.¹

16.—ANONYMOUS

(Three hexameters followed by a pentameter)

KINGS of Sparta were my fathers and brothers, and I, Cynisca,² winning the race with my chariot of swift-footed horses, erected this statue. I assert that I am the only woman in all Greece who won this crown.

17.—ANONYMOUS

(Hexameter followed by iambic dimeter)

IPPION, whom water from Pirene once fed,³ painted me with his own hand.

18.—PARMENON

(Hexameters followed by hendecasyllables)

THOU work of brass, be known as the prize of the swift filly, who when, torn by the spur, she had

¹ For Dicon, see Pausanias, vi. 3, 5.

² Sister of Agesilanus. See Xenophon, Ages. chap. 9, § 6.

³ i. e. a Corinthian.

GREEK ANTHOLOGY

ψιλὴ λευρον ἔθυσσε περὶ δρόμον. ἐκ δ' ἄρ' ἐκείνου
 Παρμένων χρουσέης κύρησε ρίπης.
 Φώκριτε, σφ' δ' ἄρα παιδὶ Ἀμυκλαῖδαι¹ βασιλῆες 5
 πατρῶων ἔδοσαν λαχεῖν ἀέθλων.

19.—ΣΙΜΩΝΙΔΟΥ

Ἐπὶ ἑξαμέτρῳ ἑνεασύλλαβον

Ἄνθηπεν τόδ' ἄγαλμα Κορίνθιος δοπερ ἐνίκα
 ἐν Δελφοῖς ποσὶ Νικολάδας,
 καὶ Παναθηναίοις στεφάνους λάβε πέντ' ἐπ' ἀέθλοις
 ἑξῆς ἀμφιφορεῖς ἐλαίου·
 Ἰσθμῷ δ' ἐν ζαθέᾳ τρεῖς ἐπισχερᾶ οἶδεν ἐλόντα 6
 ἀκτὴ Ποντομέδοντος ἄθλον·²
 καὶ Νεμέᾳ τρεῖς ἐνίκησεν, καὶ τετράκις ἄλλα
 Πελλάνα, δυο δ' ἐν Δυκαίῳ,
 καὶ Τεγέα,³ καὶ ἐν Λύγινᾳ, κρατερᾶ τ' Ἐπιδαύρῳ,
 καὶ Θήβᾳ, Μεγάρων τε δάμῳ· 10
 ἐν δὲ Φλαιοῦντι σταδίῳ, τὰ τε πέντε κρατήσας
 ἠΰφραεν μεγάλην Κόρινθον.

20.—ΤΟΥ ΑΥΤΟΥ

Ἐπὶ ἑξαμέτρῳ ἐνυλλάξ τό τε κωμικὸν τετράμετρον δύο
 συλλαβαῖς λαῖπον καὶ τὸ Ἀρχιλόχειον σκαῖον τρίμετρον
 Πατρίδα κυδαίνων ἱερὴν πόλιν Ὀπιδίᾳ Ἀθανᾶς,
 τέκνον μελαίνης Γῆς, χαρίεντας αὐλοῦς
 τοῖσδε σὺν Ἠφαίστῳ τέλεσας, ἀνέθηκ' Ἀφροδίτῃ,
 καλοῦ δαμασθεῖς ἱμέρῳ Βρύσσωνος.

¹ So Jacobs and others MS.

² οἶδεν ἔθλον. These words are all due to the conjectures of various scholars, the MS. being utterly corrupt.

³ So Brunck some MS.

EPIGRAMS IN VARIOUS METRES

thrown her jockey, ran unmounted round the level course. And therefore did Parmenon gain golden victory. Phocritus, to thy son did the Lords of Amyclae¹ grant to win in the race like his father.

19.—SIMONIDES

(Hexameters followed by verses of nine syllables)

THIS statue is the offering of Nicoladas of Corinth, who conquered at Delphi in the foot-race, and at the Panathenæa gained prizes, jars of oil, in five contests one after another; and in holy Isthmus the shore of the Sea-lord witnessed him win the prize thrice in succession; and in Nemea he gained three victories, another four in Pelene, and two in the precinct of Zeus Lycaeus; and likewise in Tegea, and in mighty Epidaurus, and in Thebes, and the land of Megara, and in Phlius, winning the stadion and pentathlon, he made great Corinth rejoice.

20.—BY THE SAME

(Hexameters followed alternately by a comic tetrameter wanting two syllables and an Archilochean scazon trimeter)

ONE, giving glory to his fatherland, the holy city of Athens, offered this pleasant flute, child of the black earth,² that he wrought by the help of Hephaestus, to Aphrodite, having been vanquished by love for beautiful Bryson.

¹ The Dioscuri.

² Presumably made of silver.

GREEK ANTHOLOGY

21 —ΘΕΟΔΩΡΙΔΑ

Ἐπὶ τῇ ἀρτίῳ τριμέτρῳ δίμετρον ἐπὶ τοῦ ὑπορχηματικοῦ
πενταμέτρου

Μινασάλκεος τὸ σᾶμα τῷ Πλαταΐδᾳ,
τῷ Ἀεγροποιῶν
ἃ Μῶσα δ' αὐτῷ τὰς Σιμωνίδα πλάτας
ἧς ἀποσπάραγμα·
κενά τε κλαγγὰν καπιλαευθίστρια
διθυραμβοχάνα.
τέθνακε, μὴ βάλωμες· εἰ δέ κε ζόεν,
τύμπανόν κ' ἐφύση.

6

22.—ΦΑΙΔΙΜΟΤ

Ἐπὶ τριμέτρῳ ἀρτίῳ ἐκπῶδον τετραμετρον ἡρωικὸν κατὰ
τὴν παρυσχάτην σκάζον

Τόξον μέν, φ' Γίγαντος ὤλεσας σθένης,
ἴσχε βίης, Ἐκάεργ' ἀνάσσων
τοῦ οἱ φαρέτρη λύεται λυκοκτόνος·
τοῖσδε δ' ἐπ' ἡθέοις ὀιστόν¹
στρέφειν Ἐρωτος, τόφρ' ἀλέξωνται πάτρη,
βαρσαλέοι φιλότατι κούρων
πυροὶ γὰρ ἀλκήν,² καὶ θεῶν ὑπέρτατος
αἰέν ὃδε προμάχους ἀέξειν.
Μελιστίωνος δ', ὡ πατρώϊον σέβας
Σχοινίων, ἐπήρα δέχθαι.

6

10

¹ So Jacobs αἰστρον MS.

² I write so. τυροὶ γὰρ ἀλκή MS.

EPIGRAMS IN VARIOUS METRES

21.—THEODORIDES

*(Complete iambic trimeters followed by dimeters from the hyporchematic pentameter)*¹

THIS is the tomb of Mnasealcas of Plataeae,² the writer of elegies. His Muse was a fragment torn from Simonides' page, loud-voiced but empty, a bombastic spout of dithyrambs. He is dead, let us not cast stones at him, but if he were alive, he would be blowing as loud as a drum beats

22.—PHAEDIMUS

(Complete trimeters followed by epodes—shorter verses—consisting of heroic tetrameters scason in the penultimate syllable)

O KING, Far-shooter, curb the force of thy bow with which thou didst lay low the Giant's³ might. Open not thy wolf-slaying quiver, but aim at these young men the arrow of Love, that strong in the friendship of their youthful peers, they may defend their country, for it sets courage afire, and He is ever of all gods the strongest to exalt the hearts of the foremost in the fight.⁴ But do thou, whom the Schoenians⁵ reverence as their ancestral god, accept the gifts Melission proffers.

¹ cp. Horace's *Epodes*. ² A village near Sicyon.

³ Tityus.

⁴ Melission was evidently one of the celebrated "holy regiment" of Thebes. It consisted of lovers and beloved.

⁵ Schoenus was a village near Thebes.

GREEK ANTHOLOGY

23.—ΑΣΚΛΗΠΙΑΔΟΥ

Ἐπὶ τετραμέτρῳ τῷ γεγονότι ἀπὸ δρτίου τριμέτρου κατὰ
πρόσθεσιν βασιως τελευταίας μίαιραν τρίμετρον

Ἰὼ παρέρπων, μικρόν, εἴ τι πάγκονεῖς, ἄκουσον
τὰ Βότρυος περισσὰ δῆτα κήδη,
ὃς πρέσβυς ὀγδώκοντ' ἐτῶν τὸν ἐννέων ἔθαψεν
ἥδη τι τέχνα καὶ σοφον λεγοντα
φεῦ τὸν τεκόντα, φεῦ δέ καὶ σέ, Βοτρυος φίλος παῖ, ὃ
ὅσων ἄμοιρος ἡδονῶν ἀπώλεν.

24.—ΚΑΛΛΙΜΑΧΟΥ

Ἐπὶ τῇ τοῦ προάγοντος τετραμέτρου ἐσχάτῃ διποδία
ἐνδεκασύλλαβον

Τὰ δῶρα τῇ Ἀφροδίτῃ
Σίμον ἢ περίφοιτος εἰκόν' αὐτῆς
ἔθηκε, τήν τε μήτρην,
ἢ μαστοὺς ἐφίλησε τὸν τε πανὸν¹
καὶ τοὺς <ποτ' ἀντίναξεν>
αὐτοῦς' <ἀν> ὄρη τάλαινα θύρσους.²

5

25.—ΤΟΥ ΑΥΤΟΥ

Ἐπὶ διπλασιασθείσῃ τῇ διποδία ἐπ' ἑξῆς τετράμετρος
πλειονάζων μιᾷ συλλαβῇ τοῦ ἑξαμέτρου

Δήμητρι τῇ Πυλαίῃ, τῇ τοῦτον οὐκ Πελασγῶν
Ἀκρίσιος τὸν νηὸν ἐδείματο, ταῦθ' ὁ Ναυκρατίτης
καὶ τῇ κάτω θυγατρὶ τα δῶρα Τιμόδημος
εἴσατο, τῶν κερδέων δεκατεύματα· καὶ γὰρ εὖξαθ'
οὕτως.

¹ So Schneider *πάνα* (corrected from *πάμα*) MS.

² So Benuley *θύρσους* MS.

EPIGRAMS IN VARIOUS METRES

23.—ASCLEPIADES

(Tetrameters, composed of complete trimeters with the addition of a final basis,¹ followed by imperfect trimeters)

Ho! passer by, even if thou art in haste give ear
a moment to the grief of Botrys that passeth measure.
An old man now of four-score years, he buried his
boy of nine, a child a ready speaking with some skill
and wisdom. Alas for thy father and alas for thee,
dear son of Botrys; with how many joys untasted
hast thou perished!

24.—CALIMACHUS

(Hendecasyllables following the last two feet of a tetrameter)

VAGUANT Simon offered these gifts to Aphrodite
her own portrait, the band that kissed her breasts,
her torch, and the thyrsi she once waved, poor soul,
sporting on the mountains.

25.—BY THE SAME

(The first verse of the last doubled and followed by an epode consisting of a tetrameter exceeding a hexameter by one syllable²)

For Demeter of Thermopylae, to whom Acræus of
Argos built this temple, and for her daughter under
earth, did Timodæmus of Naucratis place here these
gifts, a tithe of his gains; for so he had vowed.

¹ i.e. a catalectic iambic tetrameter

² This is not clear. It is an Archilochian tetrameter, as in Nos. 8 and 28.

GREEK ANTHOLOGY

26.—ΣΙΜΩΝΙΔΟΥ

Ἐπὶ τῷ αὐτῷ¹ τετραμέτρῳ μειουρον τριμετρον

Μνήσομαι οὐ γὰρ ἔοικεν ἀνώνυμον ἐνθάδ' Ἀρχεναύτεω
κεῖσθαι θανούσαν ἀγλαὰν ἄκοιτιν,
Ξανθίππην Περιάνδρου ἀπέκγονον, δε ποθ' ὑψιπύργου
σημαινε λαοῖς τέρμ' ἔχων Κορίνθου.

27 —ΦΑΛΛΙΚΟΥ

Ἐπὶ τετραμέτρῳ τρίμετρον ἄρτιον, εἰθ' ἑξυμετρον ἐναλλάξ
Φῶκος ἐπὶ ξείνῃ μὲν ἀπέφθιτο· κύμα γὰρ μέλαινα
νεῦς οὐχ ὑπεξήναικεν, οὐδ' ἱδέξατο,
ἀλλὰ κατ' Αἰγαίῳ πολὺν βυθὸν² ὥχετο πόντου,
βίη Νότου πρήσαντος ἐσχάτην ἄλα.
τύμβου δ' ἐν πατέρων κενοῦ λάχεν· ὃν πέρι Πρω-
μηθὶς
μήτηρ, λυγρῇ ὄρνυθι πότμοι εἰκέλη,
αἰαὶ κωκύει τὸν ἔδν γόνον ἤματα πάντα,
λέγουσα τὸν πρόωρον ὡς ἀπέφθιτο.

27A.—ΚΑΛΛΙΜΑΧΟΥ

Ἐπὶ τῷ αὐτῷ τετραμέτρῳ ἑνδεκασύλλαβον

Deei.

¹ ἐπὶ τοῦ τῷ MS. I correct. ² So Meiske πολὺ βάθος MS.

EPIGRAMS IN VARIOUS METRES

26.—SIMONIDES

(The same tetrameter followed by an imperfect trimeter)

I WILL tell of her, for it is not meet that she should lie here without a name, the noble wife of Archemantes, Xanthippe, granddaughter of Periander, him who once ruled over the people, holding the lordship of high-towered Corinth.

27.—PHALAKCUS

(Tetrameters alternating with hexameters and followed by iambic trimeters)

Procus perished in a strange land; for the black ship did not escape or the waves, but went down into the great deep of the Aegean main when the south-west wind had stirred the sea up from its depths. But in the land of his fathers he got an empty tomb; and by it his mother, Promethis, like in her suffering to the mournful Lord haleyon, bewails evermore her son, calling "aini," telling how he perished before his time.

27A.—CALLIMACHUS

(The same tetrameter followed by a decasyllable)

The epigram is missing.

28.—ΒΑΚΧΤΑΙΔΟΤ ἢ ΣΙΜΩΝΙΔΟΤ

Ἐπὶ τῇ αὐτῇ τετραμέτρῳ τετράμετρον ὁμοιον τῇ "Εἴ μοι
γένοιτο παρθένος καλὴ τε καὶ τέρπεινα" μία δὲ μόνον
συλλαβὴ πλεονάζον ἐπὶ τοῦ τετάρτου ποδὸς οὐκ ἔχει
ἱαμβον, ἀλλ' ἀναπαισταν

Πολλάκι δὴ φυλῆς Ἀκαμαντίδος ἐν χοροῖσιν Ὀρραι
ἀνωλόλυξαν κισσοφοροῖς ἐπὶ διθυράμβουσιν
αἱ Διονυσιαῖδες, μήτραισι δὲ καὶ ῥόδων ἄσπετος
σοφῶν ἀοιδῶν ἐσκίασαν λιπαρὰν ἔθειραν,
οἳ τόνδε τριποδὰ σφισι μάρτυρα Βακχίων ἀέθλων
ἔβηκαν· κεινοὺς δ' Ἀντιγένης ἰδιδάσκειν ἄνδρας.
εὐ δ' ἐτίθηνεῖτο γλυκερὰν ὅπα Δωρίοις Ἀρίστον
Ἀργεῖος ἠδὲ πνεῦμα χέων καθαρῶς ἐν αὐλοῖς·
τῶν ἐχορήγησεν κύκλον μελίγηρυν Ἰππώνικος
Στρούθωνος υἱός, ἄρμασιν ἐν Χαρίτων φορηθεῖς, οὐ
αἶ οἱ ἐπ' ἀνθρώπους ὄνομα κλυτὸν ἀγλαάν τε νίκαν
θῆκαν ἱοστεφάνων θεῶν ἑκατι Μοισᾶν.

29.—ΝΙΚΑΙΝΕΤΟΤ

Ἐπὶ εξαμέτρῳ τρίμετρον

Οἶνός τοι χαρίεντι πέλει ταχὺς ἵππος ἀοιδῶ·
ὕδωρ δὲ πίνων οὐδὲν ἂν τέκοις σοφόν.
τοῦτ' ἔλεγεν, Διόνυσσε, καὶ ἔπνευσεν οὐχ ἐνὸς ἀσκού
Κρατῖνος, ἀλλὰ παντὸς ὠδῶδες πίθου.
τοιγὰρ ὑπὸ στεφάνοις μέγας ἔβρυσεν, εἶχε δὲ κισσῶ
μέτωπον ὥσπερ καὶ σὺ κεκροκωμένον.

EPIGRAMS IN VARIOUS METRES

28.—BACCHYLIDES or SIMONIDES

(The same tetrameter followed by a tetrameter similar to x - - - x - - - x - - - x, but with an extra syllable in the fourth foot it has not an iambus but an anapaest¹)

Often in truth, in the choruses of the tribe Acamantis, did the Hours, the companions of Dionysus, shout in triumph at the ivy-crowned dithyrambs, and overshadow the bright locks of skilled poets with fillets and rose wreaths. The chorus now hath set up this tripod as a witness of their Bacchic contest. Antigenes was the poet who trained those men to sing his verses,² and Arion of Argos, clearly pouring dulcet breath into the Doric flute, nursed well the sweet voice of the singers. The leader of their honey-voiced circle was Hipponicus, son of Struthon, riding in the chariot of the Graces, who established for him among men a name renowned, and the fame of glorious victory, for the sake of the violet-crowned Muses.

29.—NICARCHUS

(An iambic trimeter following a hexameter)

Wine is a swift horse to the poet who would charm, but, drinking water, thou shalt give birth to naught that is clever. This Cratinus said,³ Dionysus, and breathed the perfume not of one bottle but of all the cask, therefore was he great, loaded with crowns, and his forehead, like thine, was ye now with the ivy

¹ This account of the metre of the second verse is wrong the metre being x - - - x - - - - - - - - - - x, i.e. the second half is a dactylic logaöon.

² The epigram is most probably the work of the poet Antigenes himself. ³ *cp. Hor. Ep. 1. 19, 1.*

30.—ΣΙΜΩΝΙΑΔΟΥ

Ἐξάμετρος καὶ οὗτος τροχαϊκὸς τετράμετρος κατὰ
μετάθεσιν τῆς λείξεως

Μοῦσά μοι Ἀλκμήνης καλλισφύρου υἱὸν ᾄδει.
Τῖόν Ἀλκμήνης ᾄδει Μοῦσά μοι καλλισφύρου.

31.—ΤΙΜΟΚΡΕΟΝΤΟΣ ΡΟΔΙΟΥ

Ὁμοίως

Κῆτα με προσήλθε φλυαρία οὐκ ἐθέλουτα.
Οὐκ ἐθέλουτά με προσήλθε Κῆτα φλυαρία.

EPIGRAMS IN VARIOUS METRES

30.—SIMONIDES

*(Hexameter, becoming a trochaic tetrameter by shuffling
the words)*

SING me, Muse, the son of fair-ankled Alcmena.

31.—TIMOCREON OF RHODES

(Singular)

THIS nonsense from Ceos¹ has reached me against
my wish.²

¹ Simonides' island.

² Timocreon evidently alludes to No. 30, which must have reflected on a poem of his own.



BOOK XIV

ARITHMETICAL PROBLEMS, RIDDLES, ORACLES

Not only Nos. 110-140, but the rest of the arithmetical problems in this book may be put down to Metrodorus, if we may judge by the style. This Metrodorus was probably a grammarian of the time of Constantine the Great.

The problems, which are all of the same nature, can be easily solved by algebra. The Scholiast gives somewhat cumbersome arithmetical solutions.

ΠΡΟΒΛΗΜΑΤΑ ΑΡΙΘΜΗΤΙΚΑ, ΛΙΝΙΓ-
ΜΑΤΑ, ΧΡΗΣΜΟΙ

1.—ΣΩΚΡΑΤΟΥΣ

Πολυκράτης

Ολβιε Πυθαγόρη, Μουσέων Ἑλικώνιον ἔρμος,
εἰπέ μοι εἰρομένω, ὅπόσοι σοφίης κατ' ἰγῶνα
σοῖσι δομοῖσιν ἔασιν, ἀθλευοντες ἀριστα.

Πυθαγόρας

Τοιγὰρ ἐγὼν εἶποιμι, Πολύκρατες· ἡμίσεες μὲν
ἀμφι καλὰ σπεύδουσι μαθήματα· τέτρατοι αὖτε
ἀθανάτου φύσεως πεπονθήσονται· ἐβδομάτοις δὲ
συνὴ πᾶσα μέμνηται, καὶ ἀφθιτοὶ ἔνδοθεν μύθοι
τρῆς δὲ γυναῖκες ἔασι, Θεανὸν δ' ἔξοχος ἄλλων.
τόσσοις Πιερίδων ὑποφητορας αὐτὸς ἀγινώ.

2 —Εἰς ἄγαλμα Παλλάδος

Παλλὰς ἐγὼ χρυσῇ σφυρήλατος· αὐτὰρ ὁ χρυσὸς
αἰζηῶν πέλεται δῶρον αἰδοπόλων.
ἡμισι μὲν χρυσοῖο Χαρίσιος, ὀγδοάτην δὲ
Θέσπις, καὶ δεκάτην μοῖραν ἔδωκε Σόλων,
αὐτὰρ εἰκοστὴν Θερμίων· τὰ δὲ λοιπὰ τάλαντα
ἑντεα, καὶ τέχνη δῶρον Ἀριστοδίκου.

BOOK XIV

ARITHMETICAL PROBLEMS, RIDDLES, ORACLES

1.—SOCRATES

PROBLEM

Polycrates Speaks

BLESSED Pythagoras, Heliconian scion of the Muses, answer my question: How many in thy house are engaged in the contest for wisdom performing excellently?

Pythagoras Answers

I will tell thee then, Polycrates. Half of them are occupied with belles lettres; a quarter apply themselves to studying immortal nature, a seventh are all intent on silence and the eternal discourse of their hearts. There are also three women, and above the rest is Theano. That is the number of interpreters of the Muses I gather round me.

Solution 28 ($14 + 7 + 4 + 3$).

2.—PROBLEM

On a Statue of Pallas

I, PALLAS, am of beaten gold, but the gold is the gift of lusty poets. Charisius gave half the gold, Thespis one-eighth, Solon one-tenth, and Themison one-twentieth, but the remaining nine talents and the workmanship are the gift of Aristodicus.

Solution. 40 ($20 + 5 + 4 + 2 + 9$).

Ἄ Κύπρις τὸν Ἔρωτα κατηφύοντα προσηυδα·
 "Τίπτε τοι, ὦ τέκος, ἄλγος ἐπέχραεν," ὅς δ'
 ἀπάμειπτο·

"Πιερίδες μοι μῆλα διήρπασαν ἄλλυδις ἄλλη,
 αἰνυμεναι κόλποιο, τὰ δὲ φερὸν ἐξ Ἰλίκωνος.
 Κλειῶ μὲν μῆλων πέμπτου λάβε· δωδέκατον δὲ 5
 Εὐτέρπη· ἀτὰρ ὀγδοίτην λάχε διὰ Θυάλεια
 Μελοπομένη δ' εἰκοστὸν ἀπαινυτο· Γερψιχόρη δὲ
 τέτρατον· ἐβδομάτην δ' Ἔρωτα μετακίαθε μοίρην·
 ἡ δὲ τριηκοντῶν με Πολύμνια νόσφισε μῆλων.
 Οὐρανίη δ' ἑκατὸν τε καὶ εἴκοσι· Καλλιόπη δὲ 10
 θριβομένη μῆλοισι τριηκοσίοισι βεβηκε.
 σοὶ δ' ἄρα κουφοτέρῃσιν ἐγὼ σὺν χερσὶν ἰκάνω,
 πευτήκοντα φέρων ταυδε λαΐψανα μῆλα θεάων."

4.—Εἰς τὴν Λύγαιον κόπρον

Λύγαιην ἐρέεινε μέγα σθένος Ἀλκείδαις,
 πληθὺν βουκολίων διζήμενος· ὅς δ' ἀπάμειπτο·
 "Ἀμφὶ μὲν Ἀλφειοῖο ῥοάε, φίλος, ἤμισυ τῶνδε
 μοίρῃ δ' ὀγδοάτῃ ὄχθον Κρόνου ἀμφινέμονται·
 δωδεκάτῃ δ' ἀπάνευθε Ταραξίπποιο παρ' ἱόν· 5
 ἀμφὶ δ' ἄρ' Ἠλίδι διὰν εἰκοστὴν νεμέθονται·
 αὐτὰρ ἐν Ἀρκαδίῃ <γε> τριηκοστὴν προλέλοιπα·
 λοιπὰς δ' αὖ λεύσσεις ἀγέλας τόδε πευτήκοντα."

PROBLEMS, RIDDLES, ORACLES

3.—PROBLEM

CYPRUS thus addressed Love, who was looking down-cast: "How, my child, hath sorrow fallen on thee?" And he answered, "The Muses stole and divided among themselves, in different proportions, the apples I was bringing from Helicon, snatching them from my bosom. Clio got the fifth part, and Euterpe the twelfth, but divine Thalia the eighth. Melpomene carried off the twentieth part, and Terpsichore the fourth, and Erato the seventh, Polyhymnia robbed me of thirty apples, and Urania of a hundred and twenty, and Calliope went off with a load of three hundred apples. So I come to thee with lighter hands, bringing these fifty apples that the goddesses left me.

Solution. $3360 (672 + 280 + 420 + 168 + 840 + 480 + 30 + 120 + 300 + 50)$.

4.—PROBLEM

On the Dung of Augens

HERACLES the mighty was questioning Augens, seeking to learn the number of his herds, and Augens replied, "About the streams of A. phæius, my friend, are the half of them; the eighth part pasture around the hill of Cronos, the twelfth part far away by the precinct of Taraxippus, the twentieth part feed in holy Elis, and I left the thirtieth part in Arcadia, but here you see the remaining fifty herds."

Solution. $240 (120 + 30 + 20 + 12 + 8 + 50)$.

GREEK ANTHOLOGY

5

Εἰμὶ πατρὸς λευκοῖο μέλαν τέκος, ἄπτερος ὄρνις,
ἄχρη καὶ οὐρανίων ἱπτάμενος νεφέων·
κούραις δ' αὐτομένησιν ὑπενθέα δάκρυα τίκτω·
εὐθὺ δὲ γεννηθεὶς λύομαι εἰς ἀέρα.

6

Ὀρονόμων δ' ἄριστα, πόσον παρελήλυθεν ἡοῦς;
ὅσον ἀποιχομένοιο δύο τρίτα, δις τούσα λείπει.

7

Χαλκεὸς εἰμι λέων· κρουνοὶ δέ μοι ὄμματα δοιῶ,
καὶ στόμα, καὶ δὲ θέναρ δεξιτεροῖο ποδός.
πλήθει δὲ κρητῆρα δύ' ἡμασι δεξιὸν ὄμμα,
καὶ λαιὸν τρισσοῖς, καὶ πισύροισι θέναρ
ἄρκιον ἔξ ὥραις πλήσαι στόμα· σὺν δ' ἅμα πάντα, ὃ
καὶ στόμα καὶ γλῆναι καὶ θέναρ, εἰπὲ πόσον.

■

Ἐξ, ἑν, πέντε, δύο, τρία, τέσσαρα κύβος ἐλαύνει.

9

Ἄνδρ' ἐμὸν ἔκταν' ἐκυρός, ἐκυρὸν δ' ἔκτανεν ἀνὴρ,
καὶ δαήρ ἐκυρόν, καὶ ἐκυρὸς γενέτην.

¹ i.e. of the eyes The word also means girls.

PROBLEMS, RIDDLES, ORACLES

5. -RIDDLE

I AM the black child of a white father; a wingless bird, flying even to the clouds of heaven. I give birth to tears of mourning in pupils¹ that meet me, and at once on my birth I am dissolved into air.

Answer: Smoke.

6.—PROBLEM

"BEST of clocks, how much of the day is past?"
There remain twice two-thirds of what is gone.

Solution. $5\frac{1}{2}$ hours are past and 6½ remain.

7.—PROBLEM

I AM a brazen lion, my spouts are my two eyes, my mouth, and the flat of my right foot. My right eye fills a jar in two days, my left eye in three, and my foot in four. My mouth is capable of filling it in a x hours. tell me how long all four together will take to fill it.

Solution. The scholars propose several, two of which, by not counting fractions, reach the result of four hours, but the strict sum is $3\frac{2}{3}$ hours.

8.—THE OPPOSITE PAIRS OF NUMBERS ON A DIE

The numbers on a die run so six one, five two, three four.

9.—RIDDLE

My father-in-law killed my husband and my husband killed my father-in-law, my brother-in-law killed my father-in-law, and my father-in-law my father.

Answer. Andromache, Achilles, father of her second husband, Pyrrhus, killed Hector, Pyrrhus killed Priam, Paris killed Achilles, and Achilles killed her father Eetion.

10

Λέβητας ἔγνω μὴ σιωπᾶν εἰδότας,
 πλὴν ἄρτια τὸν χαλκὸν ἤχεῖν προτρέπειν,
 ἀντικτυπούντος τοῦ πρώτου τῷ δευτέρῳ,
 καὶ μεταδιδόντος τῷ τετάρτῳ τοῦ τρίτου.
 εἰδὼν δὲ το κινεῖν ἡρεμῇ καὶ μὴ πνεῇ,
 ἄφωνος ὁ λέβης· τῇ φύσει γὰρ οὐ λῦλος.
 τῶν σῶν δὲ λαβήτων ἡ φύσις μὲν εὐστομος
 σῇ· δ' ἐντυχοῦσα γίνετ' εὐστοματέρα,
 συγῶσ' ὅταν δεῖ, καὶ λαλοῦσ' ὅταν δέοι.

5

11

Τοὺς χιλόους στατῆρας, οὓς ἐκτησίμην,
 λαβεῖν κελεύω τοὺς ἐμούς παῖδας δύο·
 πλὴν γνησίου τὸ πέμπτον ἠϋξήσθω δέκα
 μετροῦ τεταρτου τῶν λαχόντων τῷ νόθῳ.

12

Ἐξ μνῶν ἐξ φιάλας Κροῖσος βασιλεὺς ἀνέθηκεν
 δραχμῇ τὴν ἑτέραν μείζονα τῆς ἑτέρης.

13

Ἀμφω μὲν ἡμεῖς εἴκοσι μνᾶς ἔλκομεν,
 Ζῆθος τε χῶ ξύναιμος· ἦν δέ μοι λάβης

¹ I write σῇ σοι MS.

¹ These badly written Byzantine verses refer to the caldrons hung up in a row at Dodona, which knocked against

PROBLEMS, RIDDLES, ORACLES

10

I know of caldrons that cannot be silent, but excite the brass to sound articulately, the first responding to the second, and the third transferring the sound to the fourth. But if the motive force is still and does not blow, the caldron is voiceless, for it is not gifted with speech by nature. But the nature of your caldrons is well spoken, and meeting with your own nature it becomes more so, keeping silence when meet and speaking when meet.¹

11.—PROBLEM

I DESIRE my two sons to receive the thousand staters of which I am possessed, but let the fifth part of the legitimate one's share exceed by ten the fourth part of what falls to the illegitimate one.

Solution. $577\frac{7}{8}$ and $422\frac{1}{8}$

12.—PROBLEM

CROEUS the king dedicated six bowls weighing six minae,² each one drachm heavier than the other

Solution. The weight of the first is $97\frac{1}{2}$ drachm, and so on

13.—PROBLEM

WE both of us together weigh twenty minae, I, Zethus, and my brother; and if you take the third each other when agitated by the wind, and from the sound of which oracles were devised. By "your caldrons" in 13 the writer means simply the organs of speech.

¹ One mina = 100 drachms.

GREEK ANTHOLOGY

τρίταν, τὸ τέτρατόν τε τοῦδ' Ἀμφίονος,
ἔξ πίντ' ἀνευρών, μητρὸς εὐρήσεις σταθμόν.

14

Εἷς ἄνεμος· δύο νῆες· ἐρέττουσιν δέκα ναῦται·
εἷς δὲ κυβερνήτης ἀμφοτέρας ἔλκει.

15

Ἐξ πόδες ἐν χωραῖσι τόσαις μετροῦσιν ἱαμβον,
σπουδεῖος, χόριος, καὶ δάκτυλος ἡδ' ἀνίπαιστος,
πυρρήχιος καὶ ἱαμβος· ἔχει δέ τε οἶκον ἕκαστος.
πυρρηχίου τέλος ἔσθ'· ὃς μακρὰν οἶδεν ἐν ἀρχῇ,
πρώτη καὶ τριτάτη, πέμπτη δέ τε τοῦσδε κατῴχει. 5
οἱ δ' ἄλλοι κατὰ πᾶσαν ὁμῶς βαίνουνσιν ἀταρπόν-
μουνον ἱαμβον ἀνακτα φέρει τόπος, ὃν κ' ἐβελήσῃ.

16

Νῆσος ὅλη, μύκημα βοός, φωνή τε δανειστοῦ.

17

Θήρη μὲν πολέμου μελέτη· θήρη δὲ διδάσκει
κρυπτόν ἐλεῖν, ἐπιόντα μένειν, φεύγοντα διώκειν.

PROBLEMS, RIDDLES, ORACLES

part of me and the fourth part of Amphion here,
you will find it makes six, and you will have found
the weight of our mother

Solution: Zethus weighed twelve minae, Amphion
eight.

14 -- RIDDLE

One wind, two ships, ten sailors rowing, and one
streetsman directs both.

Answer The double flute. The sailors are the
fingers.

15.—THE LAWS OF THE IAMBIC SENARIUS

Six feet in so many positions make the metre of
an iambus, the spondee, the tribrachys (˘ ˘ ˘), the
dactyl, the anapaest, the pyrrhic (˘ ˘), and the
iambus, and each has its proper habitation. The
pyrrhic's is the end, those feet whose first syllable
is long are admitted to the first, third, and fifth
place. The others walk in every road alike; the
king, the iambus, alone is admitted to any place
he wishes.

16. — CHAÎNADZ

My whole is an island, my first the lowing of a
cow, and my second want a creditor says.

Answer Rhodes (*dos* = give).

17.—IN PRAISE OF HUNTING

The chase trains us for war and the chase teaches
us to capture the hidden, to await the aggressor and
to pursue the flying.

GREEK ANTHOLOGY

18

"Ἐκτορα τὸν Πριάμῳ Διομήδης ἔκτανεν ἀνὴρ
 Αἴας πρὸ Τρώων ἔγχεῖ μαρνάμενον.

19

Εἶδον ἐγὼ ποτὲ θῆρα δι' ὕλης τμητοσιδήρου
 ὑπτίον ὀρθὰ τρέχοντα, ποσσὶν δ' οὐχ ἤπτετο γαίης.

20

Εἰ πυρὸς αἰθομένου μέσσην ἑκατοντάδα θεΐης,
 παρθένου εὐρήσεις νῖδα καὶ φονέα.

21

Ἐς μέσον Ἑφαίστοιο βαλὼν ἑκατοντάδα μούνην,
 παρθένου εὐρήσεις νῖδα καὶ φονέα

22

Μὴ λέγε, καὶ λέξεις ἐμὸν οὐνομα. δεῖ δέ σε λέξαι,
 ὧδε πάλιν, μέγα θαῦμα, λέγων ἐμὸν οὐνομα λέξεις.

23

Νηρέος δυντα με παῖδα φέρει γαιήϊος νῖός,
 τὸν Στυγὸς ἡμερτοῖς νύμασι δνουμενον.

PROBLEMS, RIDDLES, ORACLES

18.—PUZZLE

THE husband of Diomedes¹ slew Hector, son of Priam, fighting with his spear for the land of the Trojans.

Or—

A MAN Diomedes called Ajax, slew Hector, son of Priam, fighting with his spear for the Trojans.

19.—ENIGMA

I ONCE SAW a beast running straight on its back through a wood cut by the steel, and its feet touched not the earth.

Answer: A louse.

20.—ENIGMA

IF you put one hundred in the middle of a burning fire, you will find the son and slayer of a virgin.

Answer: Pyrrhus, son of Deidamia, and slayer of Polyxena. If ρ, the sign for 100, is inserted into the middle of the word τυρός (fire), it becomes τυρρός.

21.—THE SAME ENIGMA

22.—ENIGMA

SPEAK not and thou shalt speak my name. But must thou speak? Thus again, a great marvel, in speaking thou shalt speak my name.

Answer: Silence.

23.—ENIGMA

A SON of earth bears me, the child of Nereus, bathed in the pleasant waters of Styx.

Answer: A fish in its juice (called Styx because the fish is dead contained in an earthen vessel)

¹ A concubine of Achilles.

. . . μeon Διόνυσου ὄρῃς ἐμέ τίκτε με νηδὺς
 διχθαδίη, μνήμης δὲ πατὴρ ἐμὸς ἡγεμονεύει.
 θηροφόρον δὲ με πρῶτον ἐγείνατο νηλεόθυμον·
 αὐτοκασιγνήτης δὲ προκὸς φίλου νῆα κατακτάς,
 οὐκέτι θῆρα φέρω, ἀλλ' οὐρανὸν ἠδὲ θάλασσαν, δ
 καὶ χθόνα, καὶ μακύρων ἱερὸν χορὸν ἀφθιτον αἰεί.

Ὀφθαλμοὺς Σκύλλης ποθέω, τοὺς ἔσβεσεν αὐτός
 ἥελιος, μήμῃ τε· πατὴρ δὲ με δειδιδε κούρην·
 λούμαι δ' ἀενάοισι δῦα ποταμοῖσι θανοῦσα,
 οὗς κορυφῇ προΐησιν ἐπ' ὄφρυονεντι κολωνῶ

Ξανθὴ μὲν τις ἐγὼν ἤμην πάρος, ἀλλὰ κοπεῖσα
 γίνομαι ἀργεννῆς λευκοτέρῃ χιόνος·
 χαίρω δὲ γλυκερῷ τε καὶ ἰχθυόεντι λοετρῷ,
 πρώτη δαιτυμόνων ἐς χορὸν ἐρχομένη

PROBLEMS, RIDDLES, ORACLES

24 — ENIGMA

THOU seest me . . . Dionysus. A double womb bore me, and my father presides over memory. He first generated me, a merciless creature carrying a beast, and having slain the dear son of my sister, the fawn, I no longer carry a beast, but the sky, and sea, and earth, and the holy company of the gods ever imperishable.

Answer: Obsolete, but there is in the last lines evidently a reference to a "panther," which, on losing its last syllable (*thar* = beast), becomes *pan* (the universe).

35. ENIGMA

I ~~lose~~ the eyes of Scylla, which the Sun himself and the Moon extinguished. My father feared me when I was a girl, and now dead I am washed by two perennial rivers which my head sends forth on the rugged hill.

Answer: Niobe. By the eyes she means her twelve children slain by Apollo (the Sun) and Artemis (the Moon). They are called the eyes of Scylla because Scylla was supposed to have six heads.

20.—ENIGMA

I was once yellow, but when cut I become whiter than white snow. I rejoice in a sweet and fishy bath, coming first to the company of the banqueters.

Answer: A linen towel. Line 4 alludes to the practice of washing and wiping the hands at table before beginning to eat.

Παρθένον ἐν πελάγει ζητῶν τὴν πρόσθε λέοντα,
 τηθῆν εἰρήσεις παιδοφονον Ἐκάβης.

Ἐξ ἄλδς ἰχθυόεν γένος ἔλλαχον· εἰς δέ μ' ἄεθλος
 εἰς Διονυσιακοὺς οἶδεν ἀγῶνας ἄγειν·
 καὶ δέμας ἐν σταδίοισιν ἀλειψάμενος λίπ' ἐλαίῳ,
 νίκα μὲν Διοῦς ὤλεσα χερσὶν ἐμαῖς·
 δεύτερον αὖτε Γίγαντας ἀολλέας ἄλλοθεν ἄλλους 5
 ἐκπέμπω πολλαῖς χείρεσιν ἐλκομένους.

Μοῦνον μοι φίλον ἐστὶ γυναιξὶ περ ἐν φιλότῃ
 μίγνυσθαι, αὐτῶν λισσομένων ποσίων.

Κριδὸν ἔχω γενετῆρα, τέκεν δέ με τῷδε χαλῶνῃ·
 τικτομένη δ' ἄμφω πέφνον ἔμουν γονέας.

PROBLEMS, RIDDLES, ORACLES

27.—ENIGMA

SEEKING in the sea the maiden who was once a lion, thou shalt find the mother-in-law of Hecuba, the murderer of her children.

Answer Thetis, who was transformed into a lion in her attempt to escape from Peleus. Hecuba was a name given to Medea, whom, according to late tradition, Achilles is said to have married in the islands of the blessed

28.—ENIGMA

FROM the sea I have a fishy parentage, and one contest can bring me to the games of Dionysus. In the stadion, after anointing my body with oil, I slew by my hands the son of Demeter. In the second place, I send out from both sides of me a mass of giants, pulled by many hands

The answer has not been guessed

29.—ENIGMA

I ALONE delight in intercourse with women at their husbands' own request.

Answer: A clyster, cp. No. 55.

30.—ENIGMA

MY father is a ram, and a tortoise bore me to him, and at my birth I slew both my parents.

Answer not guessed.

GREEK ANTHOLOGY

31

Οἶνον τῇ ἐτέρῃν γράφε μητέρα, καὶ θεὸς ἐπ' ἄρθρον
ἄρθρον· τοῦ πάτρη πατρὸς ἄκοιτις ὄραϊς.

32

Κτανθεὶς τὸν κτείναντα κατέκτανον· ἀλλ' ὁ μὲν
οὐδ' ὧς
ἦλυθεν εἰς Ἀἶδην· αὐτὰρ ἔγωγ' ἔθανον.

33

Τὸν με κατακτείναντα κατέκτανον, οὐ δέ μοι ἦδος·
θῆκε γὰρ ἄθνατον τὸν κτάμενον θάνατος.

34

Νῆσός τις πόλις ἐστὶ φυτῶνιμον αἶμα λαχοῦσα,
ἰσθμὸν ὁμοῦ καὶ πορθμὸν ἐπ' ἡπείροιο φέρουσα·
ἐνθ' ἀπ' ἐμῆς ἔσθ' αἶμα ὁμοῦ καὶ Κέκροπος αἶμα·
ἐνθ' Ἡφαιστος ἔχει χαίρων γλαυκῶπις Ἀθήνην
κεῖθι θυηπολίην πέμπειν κελόμην Ἡρακλεῖ.

8

* Quoted by Aeschines 'Tattus, i' 14 (his om. in line 3) which thus explains it φυτῶνιμον γὰρ ὁ θεὸς εἶπεν αὐτῇ, ἐπεὶ φοινίκων ἡ νῆσος· ὁ δὲ φοινίξ φυτὸν· ἐρίξει δὲ περὶ ταύτης γῆς καὶ θαλάσσης· ἔλκει <μεν ἡ θαλάσση, ἔλκει> δὲ ἡ γῆ, ἡ δὲ εἰς ἀμφοτέρω αὐτῇν ἤρμασε. καὶ γὰρ ἐν θαλάσσῃ κάθηται, καὶ οὐκ ἀφῆκε τὴν γῆν· συνδεῖ γὰρ αὐτὴν πρὸς τὴν ἡπείρον στενὸς ἀνὰ χεῖρα, καὶ ἐστὶν ὡς περὶ τῆς νῆσου τράχηλος. οὐκ ἐρίζονται δὲ κατὰ τῆς θαλάσσης, ἀλλὰ τὸ ὅσαρ ὑπορρεῖ κάτωθεν, ὑπόκειται. δὲ πορθμὸς κάτωθεν ἰσθμῷ καὶ γίνεται τὸ θέαμα καινόν, πόλις ἐν θαλάσσῃ,

PROBLEMS, RIDDLES, ORACLES

31.—ENIGMA

WRITE the second mother of wine and add an article to the article you see him whose fatherland was her father's wife.

Answer. Homer, *μηρὰς* = the thigh (of Zeus), from which Dionysus was born a second time. Smyrna, Homer's city, is identified with Myrrina (both the forms mean "myrrh"), who committed incest with her father Chyran.

32.—ENIGMA

STAIN, I slew the slayer, but even so he went not to Hades, but I died.

Answer (to this and the following). Nessus the centaur, with whose blood the robe that slew Hercules was poisoned.

33.—ENIGMA

I SLEW him who slew me, but it was no pleasure to me, for death made the slain man immortal.

34.—ORACLE ON TYRE GIVEN TO THE BYZANTINES¹

THERE is a certain city which is an island having blood named from a plant, holding both an isthmus and a strait over against the continent. There is blood from my land and blood of Cecrops together with it. There Hephaestus enjoys the possession of grey-eyed Athena. Thither I bid you send a sacrifice to Hercules.

καὶ νῆσαι ἐν γῇ Ἀθηνῶν δὲ Ἡφαίστος ἔχει εἰς τὴν θάλασσαν
ἐκίχαστο καὶ τὸ πῦρ, ἃ παρ' ἡμῶν ἀλλήλοις συνοικεῖ. τὸ δὲ χερσιον
ἱερὸν ἐν περιθόλῳ θάλασσαν μὲν ἀναθάλλαει παιδοῖς τοῖς κλάδεσσιν,
πεφύτευται δὲ σὺν αὐτῇ τὸ πῦρ καὶ ἀνάπτει περὶ τοῦς πτόρθους
πολλῶν τὴν φλόγα· ἡ δὲ τοῦ πυρὸς αἰθέλη σὺ φυτὸς γεωργεῖ αὕτη
πυρὸς φίλιν καὶ φυτὸς αὐτῶς οὐ φεύγει τὰν Ἡφαιστον Ἀθήνη.

GREEK ANTHOLOGY

35

Ἀνθρώπου μέλος εἰμί· ὃ καὶ τέμνει με σίδηρος·
γράφματος αἰρομένου δύεται ἥελιος.

36

Πικρή μοι ζωὴ, θάνατος γλυκὺς, ὕδατα δ' ἄμφω·
θυήσκω ἀναιμάκτοις ἔγχεσι νυσοόμενος·
ἦν δέ τις ἐν ζῶντι νέκυν τύμβῳ με καλύψῃ,
αἵματι συγγενέων πρῶτον ἀποβρέχομαι.

37

Παλλάδος εἰμί φίλη, τίκτω δ' ἀπερείσια τέκνα,
ἃ κατὰ πετρῶων ἄνδρες βάλλον· ὀλλυμένων δέ,
Πηλεΐδῃ φάος ἔσκε, βροτῶν ἄκος, ἔρκος ἀγώνων.

38

Κτεῖνα κᾶσιw, κτάνε δ' αὖ με κᾶσιs, θίνομεν δ'
ὑπὸ πατρός·
μητέρα δ' ἀμφότεροι τεθναότες κτάνομεν.

39

Νῆσόν τις καλέων μ' οὐ ψεύσεται ὥς ἐτεδν γὰρ
πολλοὺς ἐς κελάδους αὖνομ' ἔθηκεν ἐμόν.

PROBLEMS, RIDDLES, ORACLES

35.—ENIGMA

I AM a member of a man; wherefore iron cuts me
If you take away one letter the sun sets

Answer ὄνυξ, "naïl." Take away the ο and it becomes νύξ, "night."

36.—ENIGMA

BITTER is my life, my death is sweet, and both are
water. I die pierced by bloodless spears, but if
anyone will cover me when dead in a living tomb,
I am first moistened by the blood of my relations.

Answer: A fish. The last line alludes to a pickle
made with blood.

37.—ENIGMA

I AM the friend of Pallas and give birth to count-
less children, which men throw under stones, and
when they perish there is light for Pelides, medicine
for men, protection in contests.

Answer: The olive-tree. By Pelides is meant the
lamp, because made of clay (*pelos*).

38.—ENIGMA

I SLEW my brother, my brother again slew me, our
death is caused by our father, and after our death we
both kill our mother.

Answer: Eteocles and Polyntices, the sons of
Oedipus.

39.—ENIGMA

IF one call me an island, he shall tell no falsehood
for of a truth he gave my name to many noises.

Answer not guessed.

Εἰσὶ κασίγνηται δὺ' ἀδελφεαί· ἡ μία τίκτει
τὴν ἐτέρην, αὐτὴ δὲ τεκοῦσ' ἀπὸ τῆσδε τεκνοῦται·
ὥστε κασιγνήτας οὔσας ἅμα καὶ συνομαίμονας,
αὐτοκασιγνήτας κοινῇ καὶ μητέρας εἶναι.

Μητέρ' ἐμὴν τίκτω καὶ τίκτομαι· εἰμὶ δὲ ταύτης
ἄλλοτε μὲν μείζων, ἄλλοτε μειοτέρη.

Παρθένος εἰμὶ γυνή, καὶ παρθένου εἰμὶ γυναικός,
καὶ κατ' ἔτος τίκτω παρθένος οὔσα γυνή.

Εἰμὶ πόλου μέλημα· δυὼ δέ με θῆρες ἄγουσι,
πρόσθε μὲν Ἑριγόνης, Πασίφαης δ' ὀπιθεν·
Ἡρακλέους τηρεῖ με συνειυάτις, ἥ δὲ με Φοίβου
τείρει νύμφα φίλη πολλάκι δαιομένη.

Νυκτὶ μὴ καὶ Τρωσὶν ἐπήλυθα, καὶ τὰ Πελασγῶν
φύλα διατμήξας εἶλον ἄνευ δόρατος·

PROBLEMS, RIDDLES, ORACLES

40.—ENIGMA

There are two sisters german; one gives birth to the other, and herself having brought forth is born from the other, so that being sisters and of one blood they are actually sisters and mothers in common.

Answer to this and the following: Day and Night

41. ENIGMA

I bring forth my mother and am born from her, and I am sometimes larger, sometimes smaller than she is.

42. ENIGMA

I AM a virgin woman and a virgin woman's child, and being a virgin woman I bring forth every year.

Answer: A palm or date. The fruit-bearing palm is called a virgin because it has only female flowers.

43.—ENIGMA

I AM an imitation of the pole, and two beasts draw me, Erigone's in front and Pasiphaë behind. The wife of Hercules keeps me, and the dear bride of Phoebus, burning, often hurts me.

Answer: Rat serotani. Bestia Erigonea est canis (mentalis), bestia Pasiphaea taurus (podex), Herculis conyux est Hecuba (puer), Phoebi vero Daphne (laurea qua utebantur ad pilos urendos).

44.—ENIGMA

IN one night I both attacked the Trojans, and cutting through the tribes of the Greeks conquered them

GREEK ANTHOLOGY

οὐ μὲν ὁ Τυδείδης, οὐδ' ὁ πτολιπορθὸς Ὀδυσσεὺς
 τὸν θρασὺν ἐκ νηῶν ἔσθενον ἐξελάσαι·
 ἀλλὰ μένος καὶ θάρσος ἐνὶ στήθεσσιν ἄέξων
 Ἀργείων στρατιὴν ὤλεσα καὶ Φρυγίων.

8

45

Εἰμι μέλας, λευκός, ξαυθός, ξηρός τε καὶ ὑγρὸς·
 εὖτε δὲ δουρατέων πεδίων ὑπὲρ ἐντανύσῃς με,
 Ἄρεϊ καὶ παλάμῃ φθέγγομαι οὐ λαλέων.

46

Γράμματος ἀρτυμένον πληγὴν ποδὸς αὔνομα ταύχει
 ἡμέτερον· πταίειν δὲ βροτῶν πόδας οὔ ποτ' ἔάσει.

47

Εἶνεκα φωτὸς ἐγὼ φῶς ὤλεσα· φῶς δὲ παραστάς
 φῶς μοι ὄπασσε φίλον ποσσὶ χαριζόμενος.

48

Αἱ Χάριτες μῆλων καλύθους φέρον, ἐν δὲ ἐκάστη
 ἴσον ἔην πλῆθος· Μοῦσαι σφίσιν ἀντεβόλησαν

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without a spear. Neither Diomedes, nor Odysseus the sacker of cities, was strong enough to drive away me, the venturesome, from the ships, but by increasing in their breasts spirit and courage, I destroyed the armies of the Argives and of the Phrygians.

Answer The dream sent by Zeus to Agamemnon (*Il. li. ad m.*).

45.—ENIGMA

I AM black, white, yellow, dry, and wet, and when you spread me on the plains of wood, by Arcs and the hand I utter, speaking not.

Answer The wax spread on writing tablets. By Arcs is meant the steel stylus.

46.—ENIGMA

MY name, if you add a letter to it, produces a blow of the foot, but, if not, it will never allow man's feet to stumble.

Answer Sandal—scandal.

47.—ENIGMA

BECAUSE of the light I lost my light, but a man standing by me gave me a clear light, doing a kindness to his feet.

Answer: A lantern.

48.—PROBLEM

THE Graces were carrying baskets of apples, and in each was the same number. The nine Muses met

έννέα, καὶ μήλων σφέας ἦτεον· αἱ δ' ἄρ' ἔδωκαν
 ἴσον ἑκάστη πλήθους, ἔχον δ' ἴσα έννέα καὶ τρεῖς.
 εἶπε πόσον μὲν δῶκαν, ὅπως δ' ἴσα πᾶσαι ἔχουσιν. 5

49

Τεύξόν μοι στέφανον, χρυσὸν χαλκὸν τε κεράσας,
 κασσίτερόν θ' ἅμα τοῖσι, πολύκμητόν τε σιδηρον,
 μνῶν ἐξήκοντα χρυσὸς δ' ἔχέτω μετὰ χαλκοῦ
 δοιὰ μέρη τρισσῶν· χρυσὸς δ' ἅμα κασσίτερός τε
 τρισσὰ μέρη τετρωγν· χρυσὸς δ' αὖτ' ἡδὲ σιδήρος 5
 τόσσα μέρη τῶν πάντα. πόσον δ' ἄρα δεῖ σε
 κεράσσαι

λέξον τοῦ χρυσοῦ, χαλκοῦ πόσον, ἀλλ' ἔτι λέξον
 κασσιτέροιο πόσον, λοιποῦ πόσον εἶπε σιδήρου,
 ὥστε σε τὸν στέφανον τεύξαι μνῶν ἐξήκοντα.

Τὸ τρίτον, ἀργυροποιέ, προσέμβαλε καὶ τὸ τέταρτον
 τῆς φιῶλης εἰς ἓν, καὶ τὸ δυωδέκατον.
 εἰς δὲ κάμνον ἔλαινε βαλὼν, καὶ πάντα κυκῆσας
 ἔξελέ μοι βῶλον· μνᾶν δέ μοι ἔλκυσαται.

51

- α. Ἐχω τὸν ἐξῆς, καὶ τὸ τοῦ τρίτου τρίτον.
 β. Κάγω τὸν ἐξῆς, καὶ τὸ τοῦ πρώτου τρίτον.
 γ. Κάγω δέκα μνᾶς, καὶ τὸ τοῦ μέσου τρίτον.

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them and asked them for apples, and they gave the same number to each Muse, and the nine and three had each of them the same number. Tell me how many they gave and how they all had the same number.

Solution The three Graces had three baskets with four apples in each, i.e. twelve in all, and they each gave three to the Muses. Any multiple of twelve does equally well.

49.—PROBLEM

MAKE me a crown weighing sixty minae, mixing gold and brass, and with them tin and much-wrought iron. Let the gold and bronze together form two-thirds, the gold and tin together three-fourths, and the gold and iron three-fifths. Tell me how much gold you must put in, how much brass, how much tin, and how much iron, so as to make the whole crown weigh sixty minae.

Solution Gold $30\frac{1}{2}$, brass $9\frac{1}{2}$, tin $14\frac{1}{2}$, iron $5\frac{1}{2}$

50.—PROBLEM

TROW me in, silversmith, besides the bowl itself, the third of its weight, and the fourth, and the twelfth, and casting them into the furnace stir them, and mixing them all up take out, please, the mass, and let it weigh one mina.

Solution The bowl weighs $\frac{7}{8}$ of a mina, or 60 drachmae.

51.—PROBLEM

A I HAVE what the second has and the third of what the third has. B. I have what the third has and the third of what the first has. C. And I have ten minae and the third of what the second has.

Solution A has 45 minae, B has $37\frac{1}{2}$, and C has $22\frac{1}{2}$.

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52.—Εἰς οἶνον

Ἦν ὅτε σὺν Λαπίθροισι καὶ ἀλκίμῳ Ἡρακλῆϊ
 Κενταύρους διφυεῖς ὤλεσα μαρνόμενος·
 ἦν ὅτε μονογένεια κορὴ θάνεν ἐν τρισὶ πληγαῖς
 ἡμετέραις, Κρανίδην δ' ἤκαχοι εἰνάλιον·
 νῦν δέ με Μοῦσα τρίτῃ πυρίναις Νύμφαισι μιγέντα 6
 δέρεται ὑελίνῳ κείμενον ἐν δαπέδῳ.

53.—Εἰς λύχνον

Ἡφαίστῳ ποτὲ Παλλὰς ὑπ' ἀγκολήσιν δαμείσα
 εἰς εὐνὴν ἐμίγη Πηλεΐδος ἐν θαλάμοις·
 τοὶ δ' ὥς οὖν λιπαρῆσι καλυφθήτην ὀσθόνεσιν,
 αὐτίκ' ἐγεννήθη νυκτιπόλος Φαέθων.

54.—Εἰς σικυαν

Κάμῃ σοφὴ ποίησε τέχνη Παιήμονος ἔμπνου
 πῦρ ὑπὸ χαλκελάτοις χεῖλεσι κευθομένην·
 δειλῶν δ' αἶμα κελαιὸν ἀπ' ἀνθρώπων ἐρύουσα,
 Ἡφαίστου κτείνῳ γαστρὶ περισχομένη

55.—Εἰς κλυστήρα

Μοῦνφ μοι θέμις ἐστὶ γυναικῶν ἐν φιλότῳ
 μίσγεσθαι φανερώς, λισσομένων ποσίων·
 μοῦνος δ' ἡϊθέοισι, καὶ ἀνδράσιν, ἡδὲ γέρονσιν,
 παρθενικαῖς τ' ἐπέβην ἀχρυσέων τοκεῶν.

¹ The only-born pup (or girl) is the eye of Polyphemos, the third blues is Thalia, which means also a banquet, the fiery Nymphs are hot water

PROBLEMS, RIDDLES, ORACLES

52-54.—ENIGMAS

52.—*On Wine*

Time was when, together with the Lapiths and
doughty Heracles, I slew in fight the Centaurs of
double form, time was when the only-born pupil¹
died after three blows from me, and I grieved the
son of Cronos, who dwells in the sea, but now the
third Muse sees me mixed with fiery Nymphs lying
on a pavement of glass.

53.—*On a Lamp*

PALLAS once, subdued by his arms, lay with He-
phaestus in the chamber of Peleus. But when they
were covered by light sheets, straight was Phaethon
who walketh in the night born.²

54.—*On a Copping-Glass*

The skilled art of the Healer made me, too, who
hide living fire under my lips wrought of brass; and
drawing black blood from wretched men I kill He-
phaestus, encircling him with my belly

55.—*On a Clyster*

ONLY to me it is allowed to have open intercourse
with women at the request of their husbands, and I
alone mount young men, grown men, and old men,
and virgins, while their parents grieve. Lascivious

¹ Pallas is oil, Hephaestus is fire. For Peleus, see No. 37.
The sheets are the cloth cover for the lamp, Phaethon is the
light (of moon or stars) which illumines the darkness.

μαχλοσύνην ἤχθηρα· φιλεῖ δέ με παιονίη χεῖρ, 6
 Ἀμφιτρωνιάδην ἐκτελέοντα πόνου.
 ἄμφι δ' ὀπνισμένοισι καὶ ἂν Ἰλουντῇ μαχοίμην
 αἰὲν ὑπὲρ ψυχῆς τῶν ὀπόσοις ἐμίγην.
 εὖρινον δέ με παῖδα καὶ ἀργιοδοντα τίθησιν 10
 ἰδρεῖη μερόπων αἶγι μυχεῖς ἐλέφας.

56.—Εἰς εἰσοπτρον

Ἄν μ' ἐσίδῃς, καὶ ἰγὼ σέ. σὺ μὲν βλεφάροισι
 δέδορκας,
 ἀλλ' ἐγὼ οὐ βλεφάροισ· οὐ γὰρ ἔχω βλέφαρα.
 ἂν δ' ἐθέλῃς, λαλέω φωνῆς δίχα· σοὶ γὰρ ὑπάρχει
 φωνή, ἐμοὶ δὲ ματὴν χεῖλε' ἀνοιγόμενα.

57.—Εἰς φοινίκων βάλανον

Οὐνομά μῆτρὸς ἔχω· γλυκερώτερος εἰμὶ τακούσης·
 ἀλλ' ἢ μὲν δολιχή, τυτθὸς ἰγὼ δὲ πέλω·
 ἄβρωτος κείνη πλὴν κρύατος· εἰμὶ δ' ἔγωγε
 τρωκτὸς ἅπας, μούνον δ' ἔντερ' ἄβρωτα φέρω.

58.—Εἰς κινάραν

Ἐγκεφαλὸν φορέω κεφαλῆς ἄτερ· εἰμὶ δὲ χλωρὴ
 αὐχένος ἐκ δολιχοῦ γῆθεν ἀειρομένη·
 σφαῖρην δ' ὥς ὑπὲρ αὐλὸν εἶδομαι· ἦν δὲ ματεύσης
 ἔνδον ἐμῶν λαγονῶν, μῆτρὸς ἔχω πατέρα.

¹ The labour of Hercules alluded to is his cleansing the Augean stables. The instrument was made of a goat-skin with an ivory pipe attached to it.

PROBLEMS, RIDDLES, ORACLES

ness I hate, and the healing hand loves me when I perform the labour of Heracles.¹ I would fight even with Pluto for the lives of those whom I live with. But the union, by the science of men, of an elephant and a goat produced me, a child both made of good leather (or with a good nose) and white tusked.

56. *On a Mirror*

If you look at me I look at you too. You look with eyes, but I not with eyes, for I have no eyes. And if you like, I speak without a voice, for you have a voice, but I only have lips that open in vain.

57. — *On a Date*

I HAVE the same name as my mother² and I am sweeter than my mother, but she is tall and I am tiny; she is uneatable, all but her head, but I can all be eaten, only my guts are inedible.

58. — *On an Artichoke*

I HAVE a brain without a head, and I am green and rise from the earth by a long neck. I am like a ball placed on a flute, and if you search within my flanks I have there my mother's father.³

¹ The date and palm were both called *phoenix*.

² i.e. the core of the artichoke which is its seed.

GREEK ANTHOLOGY

59.—Εἰς τὴν Ἀργῷ

Τίλας πευθήκοντα μῆ ἐνὶ γαστρὶ λαβοῦσα
 †μηληστῶν πάντων ἔκτανον ἡγεμόνα.
 αὐτὰρ ὁ δις τέθνηκεν, ἐπεὶ δύο γαστέρες αὐτὸν
 τικτον, χαλκείη, καὶ πάρος ἀνδρομεη.

60.—Δελτός

Ἦλθ' ἄγε μὲν με τέκεν, καινούργησιν δὲ σίδηρος·
 εἰμὶ δὲ Μουσάων μυστικὸν ἔκδοχ' ἰόν·
 κλειομένη σὺ γὰρ λαλέω δ', ὅταν ἐκπετάσῃς με,
 κοινῶν τὸν Ἄρη μόνον ἔχουσα λόγων.

61.—ΑΛΛΟ

Οὖρεσι μὲν γενόμεν, δένδρον δέ μοι ἔπλετο μήτηρ,
 πῦρ δὲ πατήρ, βῶλος δ' εἰμὶ μελαινομένη·
 ἦν δέ μ' ἔσω κεράμοιο πατήρ τ' ἔλξῃσι βαθείης,
 ἄρματος ὠτειλάς ρύσμαι εἰναλίον.

62.—Εἰς σφαῖραν

Αἶψιν ἔντριχός εἰμι, τὰ φύλλα δέ μου κατακρύπτει
 τὰς τρίχας, εἰ τρύπη φαίνεται οὐδαμόθεν·
 πολλοῖς παιδαρίοις ἐμπαίζομαι· εἰ δέ τίς ἐστιν
 εἰς τὸ βαλεῖν ἀφύης, ἴσταται ὥσπερ ὄνος.

¹ According to the legend mentioned by Euripides *Med.* 1883, Jason was killed by a fragment of the Argo falling on his head. According to one story, Jason was cooked and rejuvenated by Medea.

PROBLEMS, RIDDLES, ORACLES

59. — *On the Ship Argo*

HAVING conceived in my womb fifty sons, I slew the leader of all the thieves. But he died twice as two bellies brought him forth, a brazen one and before that a human one.¹

60. — *On a Writing-Tablet*

Wood gave birth to me and iron reformed me, and I am the mystic receptacle of the Muses. When shut I am silent, but I speak when you unfold me. *Ares*² alone is the confidant of my conversation.

61. — *On Pitch*

I WAS born in the mountains and a tree was my mother, the fire was my father and I am a blackened mass. If my father melts me inside a deep vessel of clay, I protect from wounds the chariot of the sea.

62. — *On a Ball*

I AM very hairy, but the leaves³ cover my hairs if no hole is visible anywhere. I trifle with many boys; but if one be unskilful in throwing he stands there like a donkey.⁴

¹ For *Ares* (= the stylus) cp. No. 45.

² i. e. the felt or leather exterior.

³ He who was beaten at a game resembling five was called "donkey," and had to do anything he was ordered.

GREEK ANTHOLOGY

63 — ΜΕΣΟΜΗΔΟΥΣ

Ἑρπονσα, πετωμένα, βεβῶσα κούρα,
νόθον ἶχνος ἀραμένα δρομαία λέαινα,
πτερόεσσα μὲν ἦν τὰ πρόσω γυνά,
τὰ δὲ μέσσα βρέμουσα λέαινα θήρ.
τὰ δ' ἄπ.σθεν ἐλίσσασμενος δράκων. 5
οὔθ' ὀλκὸς ἀπετραχευ, οὐ γυνά,
οὔτ' ὄρνις ὄλον δεμας, οὔτε θήρ.
κόρη γὰρ ἐφαίνετ' ἄνευ ποδῶν,
κεφαλὰν δ' οὐκ ἔσχε βρέμουσα θήρ.
φύσιν εἶχεν ἄτακτα κεκραμέναν, 10
ἀτέλεστα τέλεια μεμιγμέναν.

64.—Τὸ αἶνιγμα τῆς Ξφίγγος

Ἔστι δίπουν ἐπὶ γῆς, καὶ τετράπον, οὐ μία φωνή,
καὶ τριπον· ἀλλάσσει δὲ φύην μόνον, ὅσ' ἐπὶ γαῖαν
ἔρπετ' ἀκινεῖται, ἀνι τ' αἰθέρα καὶ κατὰ πόνταν.
ἀλλ' ὅπότεν πλειστοῖσιν ἐρειδομενον ποσὶ βαίνει,
ἐνθα τάχος γυίοισιν ἀφαιρότατον πέλει αὐτοῦ. 5

65.—Χρησμός δοθείς Ὁμήρῳ

Ἔστιν Ἴος νῆσος μητρὸς πατρίς, ἥ σε θανόντα
δέξεται· ἀλλὰ νέων παιδῶν αἶνιγμα φύλαξαι.

66.—Ἄλλος πρὸς τὸν αὐτὸν

Ὀλβιε καὶ δύσδαιμον (ἔφυς γὰρ ἐπ' ἀμφοτέροισι),
πατρίδα διζῆαι· μητρὸς δέ τοι, οὐ πατρός ἐστι
μητρόπολις ἐν νήσῳ ἀπὸ Κρήτης εὐρείης
Μίνωος γαίης οὔτε σχεδόν, οὔτ' ἀποτηλοῦ.

PROBLEMS, RIDDLES, ORACLES

63.—MESOMEDES

On the Sphinx

A CREEPING, flying, walking maiden, a lioness lifting up feet not her own as she ran; she was a woman winged in front, in the middle a roaring lioness, and behind a curling snake. She ran away neither making a trail nor as a woman, nor either bird or beast in her whole body, for she seemed to be a maiden without feet, and the roaring beast had no head. She had an irregularly mixed nature, made up of imperfect and perfect parts.

64.—*The Sphinx's Riddle on Man*

THERE is a thing on earth two-footed, and four-footed, and three-footed, whose nature is one, and it changes its nature alone of all creatures that move creeping on earth or in the air and sea. But when it moves supported on most feet, the swiftness of its legs is at its weakest.

65-100.—ORACLES

65.—*Oracle given to Homer*

THERE is an island, Ios, the fatherland of thy mother, which shall receive thee on thy death. But beware of the riddle of the young boys.*

66.—*Another to the Same*

FORTUNATE and unfortunate (for thou wert born to be both) thou seekest a fatherland, but the motherland of thy mother, not of thy father, is in an island neither near nor far from broad Crete, the land of

* See Book VII. l.

ἐν τῇ μοῖρ' ἐστίν σε τελευτῆσαι βιότοιο,
 εὖτ' ἂν ἀπὸ γλώσσης παίδων μὴ γνῶς ἐσακούσας
 δυσξύνετον σκαλιοῖσι λόγοις εἰρημένον ὕμνον·
 δοίᾳς γὰρ ζωῆς μοίρας λάχες· ἦν μὲν ἀμαιρὰν
 ἡελίων δισσῶν, τὴν δ' ἄθανάτοις ἰσόμοιρον,
 ζῶντι τε καὶ φθιμένῳ· φθίμενος δ' ἔτι πολλὸν
 ἀγῆρως.

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67.—Χρησμὸς δοθεὶς Ἀαίῳ τῷ Θηβαίῳ

Λαίῃε Λαβδακίδῃ, παίδων γένος ὀλβιον αἰτεῖς.
 δώσω τοι φίλον υἱόν· ἀτὰρ παπρωμένον ἐστί,
 τοῦ παιδὸς χερσὶν λείψειν φάος· ὥς γὰρ ἔνευσα.

68.—Χρησμὸς δοθεὶς Καρυστῷ

Χείρωνος φίλῃ τέκνον ἀγακλειτοῖς, Κάρυστα,
 Πηλῖον ἐκπρολιπὼν Εὐβοίᾳς ἄκροι ἐκέσθαι·
 ἐνθ' ἱερὰν χώραν κτίζειν σοι θέσφατον ἐστίν.

69.—Χρησμὸς δοθεὶς Λυκούργῳ

"Ηκεῖς, ὦ Λυκούργε, ἐμὸν ποτὶ πλοῖνα νηόν,
 Ζηνὶ φίλος καὶ πᾶσι Ὀλύμπια δώματ' ἔχουσιν.
 δίζω ἢ σε θεὸν μαντεύσομαι, ἢ περ ἄνδρα·
 ἀλλ' ἔτι καὶ μᾶλλον θεὸν ἔλπομαι, ὦ Λυκούργε.

70.—Χρησμὸς δοθεὶς ἐκ τοῦ Ξαράπιδος

Μὴ μεμφιμοίρει μὴ θεοὺς μηδέν, ξένε·
 ὦρην δὲ μέμφου, ἣ πατὴρ ἔσπειρέ σε.

PROBLEMS, RIDDLES, ORACLES

Minos. In this island thou art fated to end thy life, when thou understandest not, on hearing it from the tongue of the boys, a chant ill to comprehend, uttered in crooked words. For thou hast chanced on two destinies in life, the one dimming thy two sons, and the other equal to that of the gods in thy life and in thy death, and dead, thou shalt not grow old for many ages.

67.—*Oracle given to Laus of Thebes*

LAUS, son of Labdacus, thou prayest for a fortunate progeny. I will give thee a dear son, but it is fated that by thy son's hand thou shalt leave the light; for so have I decreed.

68.—*Oracle given to Ceryneus¹*

DEAR son of most renowned Cadon, leaving Pelion, betake thee to the Cape of Euboea, where it is ordained that thou shalt found a sacred place.

69.—*Oracle given to Lyncurgus*

THOU comest, O Lyncurgus, to my rich temple, dear to Zeus and all the dwellers in Olympus. I am at a loss if I shall proclaim thee to be a god or a man, but I deem thee rather a god, O Lyncurgus.

70.—*Oracle given by Serapis*

FIND not fault in aught with the gods, stranger, but find fault with the hour in which thy father sowed thee.

¹ The legendary founder of the city so called.

GREEK ANTHOLOGY

71 — Χρησμοί τῆς Πυθίαι

Ἄγνος πρὸς τέμενος καθαροῦ.¹ ξένε, δαίμονος ἔρχου
 ψυχῆς, κυμφαίου καματος ἀψαμνος
 ὥς ἀγαθοῖς ἀρκεῖ βασιλῆας· ἀνδρὰ δὲ φαῖλαν
 οὐδ' ἂν ὁ πᾶς κίψαι καμασιν ἴκεαιτος

72 — Χρησμοί ἐρωτοσάντι Ῥουφίῳ, πῶς ἂν λαβεῖ ὄραον παρὰ τοῖς Διον ταυκλήμω

Εὐτ' ἂν ὑπὲρ γαίης ἀνιχθῇ δρόμον δρόβρια Τίτιον,
 λυσσε ἀπ' ἰσὶ ζοφερῆς δηλήματα νυκτός,
 λαμπρὴ δ' αἰγλήσασα πονέει φάος Ἰριγένεια,
 δὴ τοτ' ἄγνων παρὰ θίναε, αλιρραστοὺς τε παρ' ἀπτάς
 φῶτα στήσον ἐναντία δεῖορκοτα πρὸς φάος αἰγῆς 3
 ἡλίου· καὶ τὸν μὲν ἔσω ποδᾶ χεῦματος ἐντός
 δεξιὸν ἐν θίναε ἔχεται, λαίον δ' ἐπὶ γαίης
 στηρισάτω· χεῖρῖσι δ' ἐπιψαύων ἑκατέρωθε,
 τῇ μὲν αἰας, τραφερῆς δ' ἑτερῇ, πιστοίμωτος ὄρκον
 οἰρανὸν ἀμυνέτω, χ' ὄραον τ' ἄσπετον, ἡδ' ἄλως ὄρμους, 10
 αἰσθητὸν τε πυρὸς βίωσώτορα ἡγεμονηῖα
 τῶν γὰρ θεῶν ὄραον ὑποστοματεσσιν ἀτίξειν
 οὐδ' αὐτοὶ τολμήσιν, ἀγνητορὸς Οὐρανιῶτες

73 — Χρησμοί δοθέντι ταῖς Μεγαρεῖσι

Γαίης μὲν πάσης τε Πελασγικὸν Ἄργος ἀμεινον,
 ἵπποι Θεσσαλικάι, Λακτεδαίμωνιαι τε γυναῖκες,
 ἄνδρες δ' οἱ πινούσι· ὕψω καλῆς Ἀρεθουσίης·
 ἀλλ' ἔτι καὶ τῶν εἰσιν ἀμεινονες, οἱ το μισηγὺ
 Τυρινθὸς ναιουσι καὶ Ἀρκαδίης πολυμήλου, 3
 Ἄργεῖοι λιθοβωρηκεῖ, κέντρα πτολεμοῖο·
 ἡμεῖς δ', ὦ Μεγαρεῖς, οὐδὲ τρίτοι, οὐδὲ τέταρτοι,
 οὐδὲ δυνάδεκατοι, οὐτ' ἐν λογῷ, οὐτ' ἐν ἀριθμῷ.

¹ Ἰππῆτε καθαροῖ· καθαροὶ ΜΒ

PROBLEMS, RIDDLES, ORACLES

71. *An Oracle of the Pythia*

Come, stranger, pure in mind, to the precinct of the pure god, after dipping thy hand in the water of the Nymphs. For a little drop suffices for the righteous, but not the whole ocean shall cleanse a wicked man with its streams.

72 — *Oracle given to Iphitus on his enquiring how he should exact an oath from his own Supper*

When Titan at daybreak mounts above the earth on his path, having dispelled by his rays the injuries of night, and radiant Dawn sheds the light of a new day, then lead the man to the sea-shore and make him stand on the sea-washed beach, looking towards the light of the sun's rays. Let him place his right foot in the water and hold it in the surge, while he plants his left on land, and touching with one hand the sea and with the other the dry land, let him swear by Heaven, by the vast Earth, by the harbours of the sea, and by the life-giving Lord of the heavenly fire. For such an oath not even do the gods, the splendid lords of Heaven, dare to dishonour by their mouths.

73 *Oracle to the Megarians*

Of all soils Pelagian Argos is the best, and best are the horses of Thessaly, the women of Lacedæmon, and the men who drink the waters of lovely Arethusa,¹ but better even than these are they who dwell between Tryna and Arcadia, rich in sheep, the linen-crowned Argives, gods of war. But you, Megarians, are neither third, nor fourth, nor twelfth, nor in any reckoning or count.

¹ We must understand, I suppose, "when it has passed their mouths." ² Presumably the Syracuseans.

GREEK ANTHOLOGY

74.—Χρησμός τῆς Πυθίαι

Ἰρὰ θεῶν ἀγαθοῖς ἀναπέπταται, οὐδὲ καθαρμῶν
 χρεῖω· τῆς ἀρετῆς ἤψατο οὐδὲν ἄγος.
 ὅστις δ' οὐλοδὸς ἦτορ, ἀπόστιχε· οὐποτε γὰρ σὴν
 ψυχὴν ἐκνίψει σῶμα διαινόμενον.

75 —Χρησμοὶ δοθεῖς ἐν Ἡλίου πόλει, ὅτε ἐναυάγησαν
 οἱ κίονες τοῦ ἱεροῦ Διὸς τοῦ διτοῦ ἐκείσε, οἱ νῦν ἐν
 Βηρύτῃ

Εἰπὲ Ποσειδάωνι· κασιγνήτοις πεπιθέσθαι
 πρεσβυτεροῖς ἐπέοικεν ἐμῆς ἐρικυδέος αἵλῃς
 κίοσιν οὐ κατὰ κόσμον ἀγάλλεαι· εἰπὲ τινάξας
 τρεῖς ἄλα μαρμαρέην, καὶ πείσεται. ἦν δ' ἀπιθῆσθαι,
 φραζέσθω, μὴ πᾶσαν ἐνιπρησάμει θάλασσαν· 5
 οὐδὲ γὰρ οὐδὲ θάλασσα Διὸς σβέννυσσι κεραυνόν.

76.—Χρησμοὶ Πυθίαι

Ἄρκαδίην μ' αἰτεῖς· μέγα μ' αἰτεῖς οὐ τοι δώσω·
 πολλοὶ ἐν Ἀρκαδίῃ βαλαινῆφυγοὶ ἄνδρες ἔασιν,
 οἳ σ' ἀποκυλυσουσιν· ἐγὼ δὲ τοι οὔτι μεγαίρω.
 δώσω τοι Τεγέην πασσικροτον ἀρχήσασθαι,
 καὶ καλὸν πεδίων σχοίνῳ διαμετρήσασθαι. 5

77 —Χρησμοὶ ἐν τοῖς Θήσεως βίαις ἀναφερόμενοι

Ὀλβιος οὗτος ἀνὴρ, ὃς νῦν κατὰ λαῖνον οὐδὸν
 Φοῖβον Ἀπολλῶνος χρηστήριον εἰσαναβαίνει,
 ἤλυθεν εὐνομένην διζήμενον· αὐτὰρ ἐγὼ τοι
 δώσω ἦν οὐκ ἄλλη ἐπιχθονίων πόλις ἔξει.

1 From Herodotus 86. The oracle was given to the Spartans.

PROBLEMS, RIDDLES. ORACLES

74. *An Oracle of the Pythia*

THE holy places of the gods are open to the righteous, nor have they any need of lustration, no defilement touches virtue. But thou who art evil at heart, depart, for never by sprinkling thy body shalt thou cleanse thy soul.

75.—*An Oracle given in Heliopolis when the Ship was lost containing the Columns of the Temple of Zeus there which are now in Herculæ*

(Zeus is speaking to Apollo)

THOU, Poseidon, "Thou shouldst obey thy two elder brethren, it is not meet for thee to glory in the possession of the temples of my glorious palace." Say it, and thine snake the glistening brine, and he will obey. But if he submit not, let him take heed lest I burn the whole sea: for not even the sea can quench the bolt of Zeus.

76.—*An Oracle of the Pythia*¹

THOU askest me for Arcadia. It is a great thing this thou askest, I will not give it thee. In Arcadia are many acorn-eating men who will prevent thee, but I myself do not grudge it thee. I will give thee foot-beaten Tegea to dance in, and to measure out with a rope the goodly plain.

77.—*An Oracle cited in the Lives of Theseus*¹

BLESSED is the man who now on the stone threshold of Phoebus Apollo ascends to the oracle. He came seeking for good laws, but I will give him such as no other city of mortal man hath.

¹ Not in Plutarch's *Life of Theseus*.

GREEK ANTHOLOGY

78.—Χρησμός Πυθίας

Ἔστι τις Ἀρκαδίας Τεγέη λευρῷ ἐνὶ χώρῳ·
 ἐνθ' ἀνεμοὶ πνέουσιν δύο κρατερῆς ὑπ' ἀνάγκης,
 καὶ τύπος ἀντίτυπος καὶ πῆμ' ἐπὶ πῆματι κεῖται·
 ἐνθ' Ἀγαμέμνονιδην κατέχει φυσίζοος αἶα
 τὸν σὺ κομισσάμενος. Τεγέης ἐπιτάρροθος ἔσση

5

79.—ΑΛΛΟΣ

Λυδὰ γένος, πολλῶν βασιλεῦ, μέγα νήπια Κροῖσε,
 μὴ βούλον πολύευκτον ἴην ἀνὰ δωματ' ἀκούειν
 παιδὸς φθεγγομένου· τὸ δέ σοι πολὺ λῶϊον ἀμφὶς
 ἔμμεναι· αὐδήσει γὰρ ἐν ἡματι πρῶτον ἀνόλβῳ.

80.—ΑΛΛΟΣ

Τὴν πεπρωμένην μοῖρην ἀδύνατά ἐστιν ὑπο-
 φυγεῖν καὶ θεῷ.

81.—ΑΛΛΟΣ

Ἴσθμὸν δὲ μὴ πυργοῦτε, μηδ' ὀρύσσετε·
 Ζεὺς γάρ κ' ἔθηκε νήσον, εἴ κ' ἐβούλετο.

82.—ΑΛΛΟΣ

Ἄλλ' ὅταν ἐν Σίφνῳ πρυτανηῖα λευκὰ γένηται,
 λευκοφρύς τ' ἀγορή, τότε δὴ δεῖ φρυδμονοῦς ἀνδρὸς
 φράσσασθαι ξύλινόν τε λόχον κήρυκά τ' ἐρυθρόν.

¹ From Herodotus i, 66. The Pythia thus described the place where the bones of Orestes would be found. It was in the neighbourhood of a blacksmith's forge. The winds are his two bellows, the heating and beating back that of his anvil and hammer, and the woe that he was forging, iron being a curse to men.

² From Herodotus i, 85.

³ From Herodotus i, 91.

⁴ Herodotus i, 174. Oracle given to the Cnidian.

PROBLEMS, RIDDLES, ORACLES

78.—*An Oracle of the Pythia*¹

THERE IS a city of Arcadia, Tegea, in a level land, where two winds blow by strong compulsion, and there is beating and leanting back, and woe lies on woe. There the life-giving earth holds the son of Agamemnon. Bring him home to thee and thou shalt be master of Tegea.

79.—*Another*²

LYDIAN, king of many, most foolish Croesus, desire not to hear in the house the cry of a child for which thou longest sore. It is better for thee by far to be without it; for the day on which he shall cry first shall be one of misfortune.

80.—*Another*³

IT IS impossible even for a god to escape from fore-ordained fate.

81.—*Another*⁴

FENCE not the Isthmus nor dig it, for Zeus would have made an island had he willed it.

82.—*Another*⁵

WHEN IN Siphnos there is a white senate-house and the market-place has a white brow, then it is for a prudent man to beware of a wooden ambush and a red herald.

* From Herodotus iii 67, where see the explanation. The prophecy, delivered at an early date, was fulfilled as follows. The *prytaneion* and *agora* of Siphnos were now built of white marble. A Samian squadron came to Siphnos and sent in a ship an embassy requesting a loan of money. On this being refused, the Samians landed and defeated the Siphnians, exacting ten times the sum. The wooden ambush and red herald is the ship, all ships being then painted red.

GREEK ANTHOLOGY

83.—ΑΛΛΟΣ

Βάττ', ἐπὶ φωνὴν ἤλθεν· ἀναξ δέ σε Φοῖβος Ἀπόλλων
ἐς Λιβύην πέμπει μηλοτροφον οἰκιστῆρα

84.—ΑΛΛΟΣ

Αἰ τὸ ἐμεῦ Λιβύην μηλοτρόφον οἶδας ἄμεινον
μὴ ἐλθὼν ἐλθόντος, ἄγαν ἄγαμαι σοφίην σεῦ.

85.—ΑΛΛΟΣ

Ὅς δέ κεν ἐς Λιβύην πολυήρατον ὕστερον ἔλθῃ
γᾶς ἀναδαιομένας, μετὰ οἱ ποκά φημι μαλήσειν.

86.—ΑΛΛΟΣ

Ἡετίων, οὗ τίς σε τίει πολύτιτον ἔοντα.
Λάβδρα κύει, τέξει δὲ ὀλοότροχον· ἐν δὲ πεσεῖται
ἀνδράσι μουνάρχοισι, δικαιώσει δὲ Κόρινθον.

87.—Χρησμός

Αἰετὸς ἐν πέτρῃσι κύει, τέξει δὲ λέοντα
καρτερόν, ὠμηστὴν· πολλῶν δ' ὑπὸ γούνατα λύσει.

¹ This and the two following are from Herodotus iv 155 ff. Battus of Thera was a stamniarer and consulted the Delphian oracle about his voice, but Apollo sent him to Africa to found Cyrene. The colonists first settled on an island near the coast, and when things went ill with them there, Battus consulted the oracle again and received No. 84 as a reply.

PROBLEMS, RIDDLES, ORACLES

83.—*Another*¹

BATTUS, thou art come to ask for voice, but Phoebus Apollo, the lord, sends thee to sheep-feeding Libya to found a city.

84.—*Another*

If thou who hast not been there knowest sheep-feeding Libya better than myself who have been there, I much admire thy wisdom.

85.—*Another*

BUT whoever comes too late to delightful Libya after the land has been apportioned, I say he shall repent it.

86.—*Another*²

EETION, none honours thee, though thou art worthy of all honour. Labda is with child, and will give birth to a crushing stone which shall fall on the regents and chastise Corinth.

87.—*An Oracle*

AN eagle hath conceived in the rocks and shall bring forth a strong lion eating raw flesh, and the knees of many shall he make to sink.

¹ For this and the two following, see Herodotus v 92 ff. Nos. 86 and 87 both foretell the birth of Cypselus, who became tyrant of Corinth, overthrowing the oligarchy of the Bacchiadae, to which family his mother, Labda, belonged. His father, Eetion, belonged to the dome Petra, and hence the allusions to stones and rocks. The eagle (*aetos*) stands for Eetion.

GREEK ANTHOLOGY

88.—ΑΛΛΟΣ

Ὀλβιος οὗτος ἀνὴρ, ὃς ἐμὸν δόμον ἐσκαταβαίνει,
 Κίψελος Ἡετιδῆς, βασιλεὺς κλειταῖο Κορίνθου,
 αὐτὸς καὶ παῖδες, παιδῶν γε μὲν οὐκέτι παῖδες.

89.—ΑΛΛΟΣ

Καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήχανε ἔργων,
 πολλοῖσιν δαῖπνόν τε καὶ ἀγλαὰ δῶρα γενήσῃ·
 σαὶ δ' ἄλοχοι πολλοῖσι πόδας νίψουσι κομήταις
 νηοῦ δ' ἡμετέρου Διδύμοις ἄλλοισι μελήσει.

90.—ΑΛΛΟΣ

Ἄλλ' ὅταν ἡ θῆλεια τὸν ἄρσενά νικήσασα
 ἔξελασθῃ, καὶ κύδος ἐν Ἀργείοισιν ἄρῃται,
 πολλὰς Ἀργείων ἀμφιδρυφείας τότε θῆσει·
 ὥς ποτέ τις ἐρέει καὶ ἐπεσσομένων ἀνθρώπων·
 "Δεινὸς ὄφιν ἀέλικτος ἀπώλετο δουρὶ δαμασθεῖς." 5

91.—ΑΛΛΟΣ

Γλαῦκ' Ἐπικυδεΐδῃ, τὸ μὲν αὐτίκα κέρδιον οὕτως,
 δορκῇ νικῆσαι καὶ χρήματα λήϊσασθαι.
 ὅμνυ', ἐπεὶ θάνατος γε καὶ εὐορκὸν μένει ἄνδρα.
 ἀλλ' Ὀρκὸν παῖς ἐστὶν ἀνωουμος, οὐδ' ἐπὶ χεῖρες
 οὐδὲ πόδες· κραιπνὸς δὲ μετέρχεται, εἰσόκε πᾶσαν 5
 συμμάρψας ὀλέσῃ γενεὴν καὶ οἶκον ἅπαντα
 ἀνδρὸς δ' εὐόρκου γενεὴ μετόπισθεν ἀμείνων.

¹ From Herodotus vi. 19. A prophecy of the capture of Miletus by the Persians.

² From Herodotus vi. 77. The Argives were afraid of this oracle when Cleomenes invaded Argos. They probably interpreted the female as the river Sarpis, where they were

PROBLEMS, RIDDLES, ORACLES

88.—*Another*¹

BLESSED is that man who is entering my house, Cypseus, son of Eetion, king of renowned Corinth, himself and his children, but not his children's children.

89.—*Another*¹

AND verily then Miletus, contriver of evil deeds, shalt thou be for a feast and for rich gifts to many, and thy wives shall wash the feet of many long-haired lords, and others shall care for my temple at Didymi.

90.—*Another*²

BUT when the female conquers and drives out the male, and gains glory in Argos, many women of the Argives shall she make to tear themselves, and some man in time to come shall say, "A terrible uncoiled snake perished by the spear"

91.—*Another*²

GLAUCUS, son of Epicydes, thus it profits more for the moment, to win by perjury and to plunder wealth. Swear, for death awaits also the man who keeps his sworn word, but Oath hath a nameless child; neither hands nor feet hath he, but swiftly he pursues, till he catches and destroys the race and all the house. But the race of a man who abides by his oath fares better in after generations.

stationed, and the male as Cleomenes. They dreaded a victory and subsequent disaster. The snake was a favourite device on Argive shields.

² From Herodotus vi. 86. Glaucus had ventured to ask the oracle if he might take a false oath, and thus cheat the claimants of a sum of money that had been entrusted to him.

92.—ΑΛΛΟΣ

Ἦ μάλοι, τί παθῆσθε, λιπὼν φεύγ' ἔσχατα γαίης
 δώματα καὶ πολλοὺς τροχοειδέας ἄερα κυρήνα.
 οὔτε γὰρ ἡ κεφαλὴ μὲν ἐμπεδόν, οὔτε τὸ σῶμα,
 οὔτε πόδες ἕστατοι οὔτ' ὦν χεῖρες, οὔτε τι μεσσηγ
 λείπεται, ἀλλ' ἄζηλα πέλει πατὴρ γὰρ μὴ ἔρωται 3
 πῦρ τε καὶ ὄξος Ἄρης, Συριππῆντες ἄρμα δίκωκον
 πολλὰ δὲ κἀλλ' ἰππολεὶ πυργώματα, καὶ τὸ σπον οἶον
 πολλοὺν δ' ἀθανάτων βασὶς μαλὶν πυρὶ δώσει,
 εἴ που νῦν ἰδρῶτι ρεοῦμενος ἔστηκασι,
 δειματὶ παλλόμενος πατὴρ δ' ἀκροτάτοις προφοῖσιν 11
 εἶμα μάλαν πεγνύται, προῖδον κακότητος ἀναγκῆν
 ἀλλ' ἴταν ἐξ αὐτοῖο, κακοῖς δ' ἐπικικύνατε θυμόν

93.—ΑΛΛΟΣ

Οὐ δύναται Πάλλας Δι' Ὀλυμπιον ἐξελυσσασθαι,
 λισσομένη πολλοῖσι λόγοις καὶ μητιδὶ πυκνῇ
 σοὶ δὲ τοῦδ' αὐτίς ἔπος ἔρω, ἀδύμαντι τελευσσας
 τῶν ἄλλων γὰρ αἰσχυόμενων, ὅσα Κικροπος οὔροι 5
 ἔντες ἔχει, πευθμῶν τε ἡθαιρωμοὶ ζαθέιοι,
 τεῖχος Τριτογενεὶ ξιλινὸν διδοὶ εὐριστε Ζεὺς
 μόνον ἀπορβήτων τελευθεῖν τὸ σε τέκνα τ' ἔντες
 μήδε σὺ γ' ἰππασσιον τε μέγιστον καὶ πεζὸν ἰόντα
 πολλὸν ἀπ' ἡπείρου στρατὸς ἦσυχος, ἀλλ' ὑποχωρεῖν,
 ὥστεν ἐπιστρεφας ἔτι τοι ποτε κυντίος ἔσση. 10
 ὦ θεῖη Σαλαμίς, σπολαίς δὲ σὺ τέκνα γυναικῶν,
 ἥ που σεῖδ' ἀμεινέτη Δημητρός, ἥ συνδουαγῆ

¹ This and the follow. are not new to the Athenians from Herodotus vii 180 181. The first foretells the capture of Athens by the Persians. The second was taken by Themistocles as at least, as advising the Athenians to trust to

PROBLEMS, RIDDLES, ORACLES

42 *Another*

O wretched people, why sit ye still? Fly to the ends of the earth leaving your houses and the lofty summit of the wheel-like city. For neither shall her head remain in its place, nor her body, nor the feet at her extremity, nor the hands nor is any of the middle left, but all is undiscernible, for she is laid in the dust by fire and by keen Ares driving his Syrian chariot. Many other fortresses shall be destroy, not thine alone, and give to devouring fire many temples of the immortals, which now stand with the sweat running down them, and shaking with fear, and on the summit of their roofs rain black blood foreshowing inevitable disaster. But get you gone from the holy place and steep your souls in calamity.

43 *Another*

Pallas may not appease the wrath of Olympian Zeus, beseeching him with many words and subtle counsel. And this word I will tell thee again, setting it in adamant. For when a curse is taken that the boundary of Cecropia and the del of divine Cithaeron contain, a wooden wall doth far-seeing Zeus give to Athens the Iliotrois to remain alone unstormed, and that shall profit thee and thy children. Abide not in quiet the horsemen and the great host of footmen that cometh from the land, but turn thy back and give way: yet there shall come a day when thou shalt stand and meet them. O divine Salamis, thou shalt be the death of the children of women, either when Demeter is east abroad or when she is gathered in.

their ships, and as foresting a victory at Salamis. The augurs last time: right as they well have forecast a defense.

GREEK ANTHOLOGY

94.—Χρησμός Πυθίας

Ἐχθρὲ περικτιόνεσσι, φίλ' ἀθανάτοισι θεοῖσι,
εἰσω τὸν προβόλαιον ἔχων, πεφιλαγμένος ἦσσο,
καὶ κεφαλὴν πεφύλαξο· κára δὲ τὸ σῶμα σαώσει.

95.—Χρησμός

ὦ νήπιοι, ἐπιμέμφεσθε ὅσα ὑμῖν ἐκ τῶν Μανε-
λάου τιμωρημάτων Μίνως ἐπεμψε μηνίων δακρύ-
ματα, ὅτι οἱ μὲν οὐ συνεξεπρήξαντο αὐτῷ τὸν
ἐν Καμίκῳ θάνατον γενόμενον, ὑμεῖς δὲ ἐκείνοισι
τὴν ἐκ Σπάρτης ἀρπαχθεῖσαν ὑπ' ἀνδρὸς βαρ- 5
βάρου γυναῖκα.

96.—ΛΑΛΟΣ

Τμῖν δ', ὦ Σπάρτης οἰκήτορες εὐρυχόροιο,
ἡ μέγα ἄστυ ἐρικυδὲς ὑπ' ἀνδράσι Περσείδῃσι
πέρθεται· ἡ τὸ μὲν οὐχί, ἀφ' Ἡρακλέους δὲ γενέθλης
πενθήσει βασιλῇ φθιμενον Λακεδαιμόνος οὔρος.
οὐ γὰρ τὸν ταύρων σχήσει μένος οὐδὲ λεόντων 5
ἀντιβίην· Ζηνὸς γὰρ ἔχει μένος· οὐδὲ ἐ φημὶ
σχήσεσθαι, πρὶν τῶνδ' ἕτερον διὰ πάντα δάσσηται.

97.—Χρησμός Πυθίας

Φράζεο βαρβαρόφανος ὄταν ζυγὸν εἰς ἄλα βάλλῃ
βύβλινον, Εὐβοίης ἀπέχειν πολυμηκάδας αἰγας

¹ Oracle given to the Argives, from Herodotus vi. 148. They had asked if they should join the rest of the Greeks against the Persians. The oracle distinctly discountenances it.

² Oracle to the Cretans, from Herodotus vii. 169. This also dissuades from taking part in the war against the barbarians. They are told that they were punished by Minos for doing so on a previous occasion—the war against Troy

PROBLEMS, RIDDLES, ORACLES

94.—*An Oracle of the Pythia*¹

HATED by thy neighbours, but dear to the immortal gods, sit guarded with thy defence inside thee and look to thy head; it is the head that shall save the body.

95.—*Oracle*²

YE fools, ye complain of all the tears that Mimos sent you in his wrath for avenging Menelaus, for that the Greeks did not join you in exacting vengeance for his death in Canus, but ye helped them to take vengeance for the woman who was carried off from Sparta by a barbarian.

96.—*Another*³

YE inhabitants of Sparta with broad dancing-floors, either your great and renowned city is sacked by the Persians, or this befalls not, but the guard of Lacedaemon shall mourn the death of a king of the house of Heracles. For him, the Persian, neither the might of bulls nor of lions shall arrest, for he hath the strength of Zeus, and I tell you he will not give up before he rend and devour one or the other of these.

97.—*An Oracle of the Pythia*⁴

TAKE heed, when he of the barbarous tongue casts a yoke of papyrus into the sea, to remove from Euboea the bleating goats.

¹ From Herodotus vii. 220.

² Rather of Bacis, from Herodotus viii. 20. The Euboeans are advised to remove their flocks when the Persians have bridged the Hellespont. All these oracles show that at Delphi they were sure the Persians would conquer Greece.

98.—Βάκιδος χρησμὸς περὶ τῆς τῶν Ἑλλήνων νίκης

Ἄλλ' ὅταν Ἀρτέμιδος χρυσαόρου ἱερὸν ἀκτὴν
 νηυσὶ γεφυρωσῶσι καὶ εἰναλίην Κυνόσουραν
 ἐλπίδι μαινομένη, λυπαρὰς πέρσαντες Ἀθήνας,
 διὰ Δίκη σβέσσει κρατερον Κόρον, Τβριος υἱόν,
 δεινὸν μαιμακῶντα, δοκεῦντ' ὑπὲρ πάντα πιθέσθαι.
 χαλκὸς γὰρ χαλκῷ συμμίζεται, αἵματι δ' Ἀρης
 πόντον φοινίξει· τοτ' ἐλεύθερον Ἑλλάδος ἡμᾶρ
 εὐρύοπα Κρονίδης ἐπάγει καὶ πότνια Νίκη.

5

99.—ΑΛΛΟΣ

Τὴν δ' ἐπὶ Θερμώδοντι καὶ Ἀσωπῷ λεχέποιῃ
 Ἑλλήνων σύνοδον καὶ βαρβαρόφωνον ἰνυγὴν,
 τῇ πολλοὶ πεσέονται ὑπὲρ λάχεσιν τε μόρον τε
 τοξοφόρων Μηδων, ὅταν αἰσιμον ἡμᾶρ ἐπέλθῃ.

100.—Χρησμὸς δοθεὶς Μενελάῳ καὶ Ἀλεξάνδρῳ

Τίπτε δύο βασιλῆες, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν,
 οὐ ταυτὰ φρονέαντες ἐμὸν δόμον εἰσανέβητε,
 ἦτοι ὁ μὲν πῶλοιο γόνον διζήμενος εὐρεῖν,
 αὐτὰρ ὁ πῶλον ἄγειν, Τί νυ μήσεαι, ὦ μεγάλε Ζεῦ,

101.—ΚΛΕΟΒΟΥΛΟΥ ΑΙΝΙΓΜΑ

Εἰς ὁ πατήρ, παῖδες δυοκαίδεκα· τῶν δὲ ἑκάστῳ
 παῖδες <δύς> τριήκοντα διάνδιχα εἶδος ἔχουσιν·
 αἱ μὲν λευκαὶ ἔασιν ἰδεῖν, αἱ δ' αὖτε μέλαιναι·
 ἀθάνατοι δὲ τ' εἶναι, ἀποφθινύθουσιν ἅπασαι.

¹ From Herodotus vii. 77

² From Herodotus .x. 43.

PROBLEMS, RIDDLES, ORACLES

98.—*The Oracle of Bacchus touching the Victory of the Greeks at Salamis*¹

BUT when in mad hope they bridge with ships the holy shore of Artemis of the golden bow and sea-washed Cynosura, after sacking splendid Athens, divine Justice shall quench the light of strong Excess, the son of Insouciance, terrible in his lust, deeming that all things would be subject to him. For brass shall clash against brass, and Ares shall redden the sea with blood. Then shall the far-seeing son of Cronos and mighty Victory bring on the day of freedom for Hellas.

99.—*Another touching the Victory of Platæa*²

THE gathering of the Greeks by Thermodon and meadowy Asopus, and the clamour of barbarous tongues, in which many of the Median bowmen shall fail, beyond their lot and destiny, when the fated day arrives.

100.—*Oracle given to Menelaus and Alexander*

WHY do ye two Kings, one King of the Trojans, the other of the Achæans, ascend to my house, not thinking of the same matter, one seeking to find offspring for a filly and the other to carry off a filly? What, then, will thy counsel be, great Zeus?

101.—AN ENIGMA OF CLEOBULUS

THERE is one father and twelve children. Each of these has twice thirty children of different aspect, some of them we see to be white and the others black, and though immortal, they all perish.

Answer The year, months, days, and nights.

GREEK ANTHOLOGY

102 — Ἐκ τῆς Πυθίας τῷ βασιλεῖ Ἀδριανῷ

Ἀγνωστόν μ' ἐρέεις γενεῆς καὶ πατρίδος αἰῆς
ἀμβροσίου Σειρήνος· ἔδος δ' Ἰθάκη τις Ὀμήρου·
Τηλέμαχος δὲ πατήρ, καὶ Νεστορέη Πολυκάστη
μήτηρ, ἥ μιν ἔτικτε βροτῶν παλυπάνσοφον ἄλλων.

103.—Εἰς σταφίδα

Εἰ με νήν ἔλαβες, τάχα μὲν πίες ἐκχυθὲν αἷμα·
νῦν δ' ὅτε γηραλέην μ' ἐξετέλεσσε χρόνος,
ἔσθιε τὴν ῥυσαινομένην, ὑγρὸν οὐδὲν ἔχουσιν,
ὅσπερ συνθραύων σαρκὶ σὺν ἡμετέρῃ.

104.—ἌΛΛΟ

Πήρην σὴν ὀπίσω, κάλαθον χερὶ, τὸν τράγον ὤμοις,
αἰπόλε, σὼν ὑγρῶν σύμβολα πάντα φέρεις.

105.—ἌΛΛΟ

Εἰμὶ χαμαίξηλον ζῶον μέλος· ἦν δ' ἀφέλῃς μὲν
γράμμα μόνον, κεφαλῆς γίνομαι ἄλλο μέρος·
ἦν δ' ἕτερον, ζῶον πάλιν ἔσσομαι· ἦν δὲ καὶ ἄλλο,
οὐ μόνον εὐρήσεις, ἀλλὰ διηκόσια.

¹ Answer of the Pythia to the Emperor's enquiry about the birthplace and parentage of Homer. This was one of the many different accounts current.

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102.—*Spoken by the Pythia to the Emperor Hadrian*¹

THOU askest me that which is unknown to thee, the parentage and country of the ambrosial Siren. A certain Ithaca was the seat of Homer, Telemachus was his father, and his mother Nestor's daughter, Polycaste. Her son was he, the most excellently wise of all mortals.

103.—*Riddle on a Haisin*

IF you had taken me in my youth, happy you would have drunk the blood saed from me, but now that time has finished making me old, eat me, wrinkled as I am, with no moisture in me, crushing my bones together with my flesh.

104.—*Another*²

GOATHERD, thou bearest thy wallet on thy back, the basket in thy hand, the goat on thy shoulders, all the tokens of thy lands.

105.—*Another*

I AM the part of an animal which affects the ground, and if you take a single letter away from me I become a part of the head. If you take away another I shall again be an animal, and if you take yet another away you will not find me one, but two hundred.

Answer πούς (foot), οὐς (ear), ἴς (pig), ς (sign for 200).

¹ This would appear to be no riddle, but the description of a picture.

GREEK ANTHOLOGY

106.—ΑΛΛΟ

Τέσσαρα γράμματ' ἔχων ἀνύω τρίβον ἦν δὲ τὸ
 πρῶτον
 γράμμ' ἀφέλῃς, αἰώ· καὶ τὸ μετ' αὐτὸ πάλιν.
 βορβόρῳ εὐρήσεις ἐμὲ φίλτατον· ἦν δὲ τὸ λοῖσθον
 αἶρης, εὐρήσεις ἐπίρρημα ¹ τόπου.

107 · ΑΛΛΟ

Λαμπάδα μὲν προέηκεν Ἔρωι καὶ τόξα καὶ ἰούς,
 Αἰθιοπῶν δὲ κόριν ἀντὶ βελῶν προχεῖ.

108.—ΑΛΛΟ

Οὐδὲν ἔσωθεν ἔχω, καὶ πάντα μοι ἔνδοθεν ἐστὶ,
 προῖκα δ' ἐμῆς ἀρετῆς πᾶσι δίδωμι χάριν.

109. — ΑΛΛΟ

Ἐν πυρὶ κοιμηθεῖσα κόρη θανεν· ὁ προδότης δὲ
 οἶνος· ὑφ' οὗ δὲ θάνεν, Παλλάδος ἦν στέλεχος·
 ὁ κτείνας ναυηγός· ἐνὶ ζώοντι δὲ τύμβῳ
 κεῖται μεμφομένη τὰς Βρομίου χάριτας.

109A

Παλλὰς καὶ Βρόμιός τε καὶ ὁ κλυτὸς Ἀμφιγυήεις,
 αἱ τρεῖς τὴν μούνην παρθένοι ἠφάνισαν.

¹ Jacobs conjectures εἰσέτι, ῥῆμα.

PROBLEMS, RIDDLES, ORACLES

106.—*Another*

WITH four letters I march along take away the first and I hear, take away the one after it, and you will find me very fond of mud; and if you take away the last, you will find an adverb of place.

Answer πους, οὐς, ἔς, ποῦ (where?).

107.—*Another*

LOVE has thrown away his torch, bow, and arrows, and scatters Aethiopian dust instead of darts.¹

108.—*Another*

I HAVE nothing inside me and everything is inside me, and I grant the use of my virtue to all without charge.

Answer: A mirror

109.—*Another*

A girl (or pupil of the eye) died in her sleep by fire, she was betrayed by wine, and the instrument by which she died was a trunk of Pallas. He who slew her was a ship-captain, and in a living tomb she lies, finding fault with the gift of Bacchus.

Answer The eye of Polyphemus. The trunk of Pallas is the olive-trunk used to put it out.

109A

PALLAS, Bacchus, and famous Hephaestus, all three destroyed one girl.

Answer The same as the last.

¹ Scarcely an enigma. Aethiopian dust means "gold."

GREEK ANTHOLOGY

110.—ΑΛΛΟ

Οὐδεὶς βλέπων βλέπει με, μὴ βλέπων δ' ὄρᾳ·
ο μὴ λαλῶν λαλεῖ, ὁ μὴ τρέχων τρέχει.¹
ψευδὴς δ' ὑπάρχω, πάντα τὰληθῆ λέγων.²

111.—ΑΛΛΟ

Ἄγαθος ἐξ ἀγάνων, βελεηφόρος, ἄμβραφος, ἄρσις.

112.—Χρησμός δοθεὶς Κροίσῳ τῷ Δυδῷ

Ἄλλ' ὅταν ἡμίονος βασιλεὺς Μήδοισι γένηται,
καὶ τότε, Δυδὲ ποδαβρέ, πολυψηφίδα παρ' Ἑρμον
φεύγειν, μηδὲ μένειν, μηδ' αἰδέεσθαι κακὸς εἶναι.

113.—Χρησμός δοθεὶς Ἀρχιλόχῳ

Ἀθάνατός σοι παῖς καὶ αἰοίδιμος, ὦ Τελεσίκλεις,
ἔσσει' ἐν ἀνθρώποισιν, δεῖν ἂν πρῶτός σε προσείπῃ
νῆος σῆς ἀποβάντα φίλῃ ἐν πατρίδι γαίῃ.

114.—Χρησμός δοθεὶς τῇ μητρὶ Ἀλεξάνδρου ἐν Κυζίκῳ

Πέρσαι λάτριν ἐμὸν σημάντορα χειρὶ βιαίῃ
ἔκτανον, οἰκεία δὲ κοινὴ νεκρὸν ἀμφικαλύπτει
τοῦ δ' ἦν τις Φαέθοντι θοῶς λεύκ' ὅστέα δείξῃ.
οὕτως ται Περσῶν τὸ μέγα κράτος ἐνδοθὶ θραύσει.

¹ τραχεὶ δ' ὁ μὴ τρέχων Jacoba.

² So Friedemann πάντα δ' ἀληθῆ λέγω MS.

¹ i.e. dreams though unreal, portend realities.

² From Herodotus i. 55. The mule is Cyrus, whose mother was of the royal house of Media, while his father was a Persian and not of royal blood.

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110.—*Another*

No one sees me when he sees, but he sees me when he sees not, he who speaks not speaks, and he who runs not runs, and I am untruthful though I tell all truth¹

Answer : Sleep.

111.—*Another*

CHILDLESS child of childless parents, arrow-bearing, with a child in me, a living up.

Obscure.

112.—*Oracle given to Croesus of Lydia*²

BUT when a male becomes King of the Medes, then, tender-footed Lydian, fly to pebbly Hermus and stand not, nor think it shame to be a coward.

113.—*Oracle given to Archilochus*³

THY son, O Telesicles, shall be immortal and the theme of song among men; he who first shall address thee when thou descendest from thy ship in thy dear country

114.—*Oracle given to the Mother of Alexander at Cyzicus*⁴

THE Persians slew my servant, their leader, by violence, and the earth of his home covers his corpse. Whoever shows his white bones to the sun shall break the great force of Persia within. It lies inside Asia

¹ Or, rather, to his father, Telesicles.

² The oracle, which is not cited elsewhere, is quite obscure. The name "Pelius" is unknown. Aparnus or Abernus was on the Hellespont.

καίται δ' Ἀσιδος ἐντὸς ὀριζομένη ἐνὶ νήσῳ
 δαφνῇ καὶ ρείθροισι παραὶ Πελίοιο γέροντος
 φράζω δ' ἀνέρα μάντιν ὑφηγητῆρα κελεύθου
 Φωκία, θς ψαμάθοισιν Ἀπαρνίδος οἴκῳ ναιεῖ.

115.—Κωνσταντῖνος, ἐλθὼν ἐν τῇ Τροίᾳ πλησίον, ἤβου-
 λήθη κτίσαι πόλιν βασιλικήν, καὶ λαβὼν τὸν
 χρησμὸν ἀνεχώρησεν καὶ κτίζει Κωνσταντινουπολιν

Οὐ θέμις ἐν Τροίῃς σε πάλαι τμηθέντι θεμελίφ
 ῥώμης ἰδρῦσαι νέον οὖνομα· βαίνε δὲ χαιρων
 ἐς Μεγαρήϊον ἄστυ Προποντίδος ἄγχι θαλάσσης,
 ἐνθ' ἰχθύς ἑλαφός τε νομὸν βόσκουσι τὸν αὐτόν.

116 — ΜΗΤΡΟΔΩΡΟΤ ΕΠΙΓΡΑΜΜΑΤΑ ΑΡΙΘΜΗΤΙΚΑ

Τίπτε με τῶν καρύων ἔνεκεν πληγῇσι πιέξεις,
 ὦ μήτερ, τὰδε πάντα καλὰ διαιρησάντο
 παρθένοι. ἡ γὰρ ἐμεῖο Μελισσιον ἑβδόμα δοιά,
 ἡ δὲ δυωδέκατον Τιτάνη λάβεν· ἕκτον ἔχουσιν
 καὶ τρίτον Ἀστυόχη φιλοπαίγμονες ἡδὲ Φίλινα·
 εἴκοσι δ' ἀρπάξασα Θέτις λαβε, δώδεκα Θίσβη·
 ἡ δ', ὄρα, ἡδὺ γελᾷ Γλαύκη παλάμῃσιν ἔχουσα
 ἑνδεκα· τοῦτο δέ μοι κάρυσσιν περιλείπεται οἶον.

117.—ΑΛΛΟ

α. Ποῦ σοι μῆλα βέβηκεν, ἐμὸν τέκος; β. Ἐκτα
 μὲν Ἴνω
 δοιά, καὶ ὀγδοήτην μοῖραν ἔχει Σεμέλη·

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in a circumscribed island, by the laurel and streams of the old man Pelius. Seek for a seer to show thee the way, a Phocian who dwells by the sands of Aparnis.

116. *Constantine, having come to Troy near at hand, designed to found a royal city, and having received this oracle departed and founded Constantinople*

It is not permitted to thee to found the new Rome on the foundations of Troy dug of old, but go rejoicing to the Megarian city¹ by the Propontis, where fish and deer feed on the same pasture.

116-146 —METRODORUS' ARITHMETICAL EPIGRAMS

116

MORIER, why dost thou pursue me with blows on account of the walnuts? Pretty girls divided them all among themselves. For Melission took two-sevenths of them from me, and Titane took the twelfth. Playful Astyoche and Phinna have the sixth and third. Thetis seized and carried off twenty, and Thisbe twelve, and look there at Grace smiling sweetly with eleven in her hand. This one nut is all that is left to me.

Solution There were 336 ($90 + 28 + 56 + 112 + 20 + 12 + 11 + 1$).

117

A WHERE are thy apples gone, my child? *B.* Iro has two-sixths and Semele one-eighth, and Autonoe

¹ Byzantium was founded by the Megarians.

GREEK ANTHOLOGY

Ἀντιγόη δὲ τέταρτον ἀφίρπασεν· αὐτὰρ Ἀγαυὴ
 πέμπτον ἐμῶν κόλπων ᾤχετ' ἀπαινυμένη·
 σοὶ δ' αὐτῇ δέκα μῆλα φυλάσσεται· αὐτὰρ ἔγωγε, 5
 καὶ μὰ φίλην Κύπριν, ἐν τοδε μῦνον ἔχω.

118.—ΑΛΛΟ

Δρεψαμένη ποτε μῆλα φίλαις διεδασσατο Μυρτώ·
 Χρυσίδι μὲν μῆλων πέμπτον ὅρε, τέταρτον Ἥροϊ,
 ἑνεακαίδεκατον Ψαμάθῃ, δέκατον Κλεοπάτρῃ·
 αὐτὰρ εἰκοστὸν δωρήσατο Παρθενοπίῃ·
 δωδεκα δ' Εὐάδῃ μῦνον ὅρεν· αὐτὰρ ἐς αὐτὴν 6
 ἦλθον ἐκ πάντων ἑκατον καὶ εἴκοσι μῆλα.

119.—ΑΛΛΟ

Ἀντομέναις ποτε μῆλα φίλαις διεμοιρήσαντο
 Ἰνὼ καὶ Σεμέλῃ δώδεκα παρθενικαῖς·
 καὶ ταῖς μὲν Σεμέλῃ ὅρεν ἄρτια· ταῖς δὲ περισσὰ
 δῶκε κασυγνήτῃ μῆλα δ' ἔχεν πλέονα.
 ἥ μὲν γὰρ τρισσῇσι ἑρὶ ἑβδομα δῶκεν ἑταίραις, 5
 ταῖς δὲ δύο πάντων πέμπτον ἔδωκε λάχος·
 ἑνδεκα δ' Ἀστυνόμῃ μιν ἀφείλατο, καὶ οἱ ἔλειπεν
 μῦνα κασυγνήταις μῆλα δύο φερέμεν.
 ἡ δ' ἑτέρῃ πισύρεσσι ὅρεν δύο τέτρατα μῆλων,
 πέμπτῃ δ' ἑκταίνῃ μοῖραν ἔδωκεν ἔχειν· 10
 τέσσαρα δ' Εὐρυχόρῃ δῶρον ὅρε· τέτρασι δ' ἄλλοις
 μῆλοισιν Σεμέλῃ μίμνεν ἀγαλλομένη.

PROBLEMS, RIDDLES, ORACLES

went off with one-fourth, while Agave snatched from my bosom and carried away a fifth. For thee ten apples are left, but I, yes I swear it by dear Cypris, have only this one.

Solution. There were 120 ($40 + 16 + 30 + 24 + 11$).

118

MYRTRO once picked apples and divided them among her friends, she gave the fifth part to Chrysis, the fourth to Hero, the nineteenth to Psamathe, and the tenth to Cleopatra, but she presented the twentieth part to Parthenope and gave only twelve to Evadne. Of the whole number a hundred and twenty fell to herself.

Solution. 380 ($76 + 95 + 30 + 38 + 19 + 19 + 120$).

119

INO and Semele once divided apples among twelve girl friends who begged for them. Semele gave them each an even number and her sister an odd number, but the latter had more apples. Ino gave to three of her friends three-sevenths, and to two of them one-fifth of the whole number. Astynome took eleven away from her and left her only two apples to take to the sisters. Semele gave two quarters of the apples to four girls, and to the fifth one sixth part, to Eurychore she made a gift of four, she remained herself rejoicing in the possession of the four other apples.

Solution. Ino distributed 35 ($15 + 7 + 11 + 2$) and Semele 24 ($12 + 4 + 4 + 4$).

120.—ΑΛΛΟ

Ἡ καρύη πολλοῖσιν ἐβεβρίθει καρυοισιν·
 νῦν δέ τις ἐξαπίνης μιν ἀπεθρίσεν· ἀλλὰ τί φησίν,
 “Ἐκ μὲν ἐμεῦ καρύων πέμπτον λάβε Παρθενόπεια·
 ὀγδόατον δὲ Φύλιννα φέρει λάχος· ἡ δ’ Ἀγανίππη
 τέτρατον· ἐβδομήτῳ δ’ ἐπιτέρπεται Ὀρεΐθυια·
 ἕκτην δ’ Εὐρυνόμη καρύων ἐδρέψατο μοίρην·
 τρισσαὶ δ’ ἕξ ἑκατὸν Χάριτες διαιμοιρήσαντο·
 ἐννάκι δ’ ἐννέα Μοῦσαι ἐμεῖ λάβον· ἐπτὰ δὲ λοιπὰ
 δῆεις ἀκρεμόνεσσιν ἐφήμενα τηλοτέροισιν.”

131.—ΑΛΛΟ

Ἐπτάλοφον ποτὶ ἄστυ Γαδειρόθεν, ἕκτον οδοῖο
 Βαίτιος εὐμύκους ἄχρις ἐς ἡίονας·
 κεῖθεν δ’ αὖ πέμπτον Πιλάδου μετὰ Φωκίον οὔδας,
 Ταύρη χθων, Βοέης οὔνομ’ ἀπ’ εὐετίας·
 Πυρήνην δέ τοι ἔνθεν ἐπ’ ὀρθόκραIRON ἰόντι
 ὄγδρον, ἡδὲ μῆς δωδέκατον δεκάτης
 Πυρήνης δὲ μεσηγὺ καὶ Ἀλπίος ὑψικαρήνου
 τέτρατον· Αὔσονίης αἴψα δυωδέκατον
 ἀρχομένης ἤλεκτρα φαίνεται Ἡριδανοῖο.
 ὦ μάκαρ, ὅς δισσὰς ἦνυσα χιλιάδας,
 πρὸς δ’ ἔτι πέντ’ ἐπὶ ταῖς ἑκατοντάδας ἔνθεν ἐλαύνων·
 ἡ γὰρ Ταρπεΐη μέμβλετ’ ἀνακτορίῃ.

PROBLEMS, RIDDLES, ORACLES

120

THE walnut tree was loaded with many nuts, but now someone has suddenly stripped it. But what does he say? "Parthenopea had from me the fifth part of the nuts, to Pinna fell the eighth part, Agazippe had the fourth, and Orithyia rejoices in the seventh, while Eurynome plucked the sixth part of the nuts. The three Graces divided a hundred and six, and the Muses got nine times nine from me. The remaining seven you will find still attached to the farthest branches."

Solution There were 1680 nuts.

121

FROM Cadiz to the city of the seven hills the sixth of the road is to the banks of Baetis, loud with the lowing of herds, and hence a fifth to the Phocian soil of Pylades—the land is Vaccæan, its name derived from the abundance of cows. Thence to the precipitous Pyrenees is one-eighth and the twelfth part of one-tenth. Between the Pyrenees and the lofty Alps lies one-fourth of the road. Now begins Italy and straight after one twelfth appears the amber of the Po. O blessed am I who have accomplished two thousand and five hundred stades journeying from thence. For the Prince on the Tarpeian rock is my journey's object.

Solution The total distance is 5,000 stades (say 1,500 miles), from Cadiz to the Guadalquivir, i.e. to its upper waters, 2,500, thence to the Vaccæi (south of the Euro) 3,000, thence to the Pyrenees 2,000, thence to the Alps 3,750, thence to the Po 1,250, thence to Rome 2,500.

122.—ΑΛΛΟ

Εὐβλεφάροιο Δίκης ἱερὰ κρήδεμνα μῆνας,
 ὄφρα σε, πανδαμάτωρ χροσέ, βλέποιμι τόσον,
 οὐδὲν ἔχω· πίσυρας γὰρ ἐπ' οὐκ ἀγαθοῖσι ταλάντων
 οἰωνοῖσι μάτην δῶκα φίλοις δεκάδας
 ἡμῖν δ' αὖ, τρίτατόν τε καὶ ὄγδοον, ὦ πολύμορφοι θ
 ἀνθρώπων κῆρες, ἐχθρὸν ἔχοντα βλέπω.

123.—ΑΛΛΟ

Πέμπτον μοι κλήρου, παῖ, λάμβανε· δωδέκατον δὲ
 δεξο, δάμαρ· πίσυρες δ' υἱέος οἰχομένον
 παῖδες, ἀδελφειαί τε δύω, καὶ ἀγάστονε μητηρ,
 ἐνδεκάτην κλήρου μοῖραν ἕκαστος ἔχε.
 αὐτάρ, ἀνεψιαδοί, δυοκαίδεκα δέχθε τάλαντα· 5
 Εὐβουλος δ' ἐχέτω πέντε τάλαντα φίλος.
 πιστοτάτοις δμῶεσσιν ἐλευθερίην καὶ ἄποινα,
 μισθὸν ὑπηρεσίης, τοῖσδε δίδωμι τάδε
 ὧδε δὲ λαμβανέτωσαν Ὀνήσιμος εἴκοσι πέντε
 μνᾶς ἐχέτω· Δάος δ' εἴκοσι μνᾶς ἐχέτω, 10
 πεντηκοντα Σύρος, Συνετὴ δέκα, Τίβριος ὀκτώ·
 ἐπτὰ δὲ μνᾶς Συνετῷ παιδί διδωμι Σύρου.
 ἐκ δὲ τριηκοντῶν κοσμήσατε σῆμα ταλάντων,
 ῥέξετε δ' Οὐδαίῳ Ζανὶ θυηπολίην·
 δισσῶν ἔς τε πυρὴν καὶ ἄλφειτα καὶ τελαμῶνας, 15
 εἰκαῖν δοιῶν σῶμα χάριν λαβέτω.

PROBLEMS, RIDDLES, ORACLES

123

x

AFTER staining the holy chaplet of fair-eyed Justice that I might see thee, all-seducing gold, grow so much, I have nothing, for I gave forty talents under evil auspices to my friends in vain, while, O ye varied mischances of men, I see my enemy in possession of the half, the third, and the eighth of my fortune.

Solution 960 talents ($480 + 320 + 120 + 40$).

124

TAKE, my son, the fifth part of my inheritance, and thou, wife, receive the twelfth, and ye four sons of my departed son and my two brothers, and thou my grieving mother, take each an eleventh part of the property. But ye, my cousins, receive twelve talents, and let my friend Eubulus have five talents. To my most faithful servants I give their freedom and these recompenses in payment of their service. Let them receive as follows. Let Onesimus have twenty-five minae and Davus twenty minae, Syrus fifty, Synetech and Tibius eight, and I give seven minae to the son of Syrus, Synetus. Spend thirty talents on adorning my tomb and sacrifice to Infernal Zeus. From two talents let the expense be met of my funeral pyre, the funeral cakes, and grave-clothes, and from two let my corpse receive a gift¹.

Solution The whole sum is 660 talents ($132 + 55 + 420 + 12 + 5 + 2 + 34$).

¹ Probably precious in itself.

GREEK ANTHOLOGY

124.—ΑΛΛΟ

Ἡέλιος, μήνη τε καὶ ἀμφιθέοντος ἀλήται
 ζωοφορου τοίην τοι ἐπεκλώσαντο γενέθλην·
 ἔκτην μὲν βιότοιο φίλῃ παρὰ μητέρι μῆναι
 ὀρφανόν· ὀγδοάτην δὲ μετ' ἀντιβιοισιν ἀνάγκη
 θητεύειν, νόστον τε γυναῖκά τε παῖδά τ' ἐπ' αὐτῇ 5
 τηλύνετον δώσουσι θεοὶ τριτάτῃ ἐπὶ μοίρῃ·
 δὴ τότε σοι Σκυθικοῖσιν ὑπ' ἔγχεσι παῖς τε δάμαρ τε
 δλλυνται. σὺ δὲ τοῖσιν ἐπ' ἄλγεσι δάκρυα χεύσας,
 ἑπτὰ καὶ εἴκοσ' ἔτεσσι βίου ποτὶ τέρμα περήσεις.

125.—ΑΛΛΟ

Τύμβος ἐγώ· κενθῶ δὲ πολύστονα τέκνα Φιλωνῆς,
 τοῖον μαψιτόκων καρπον ἔχων λαγόνων·
 πέμπτον ἐν ἡθέοις, τρίτατον δ' ἐνὶ παρθενικῇσιν,
 τρεῖς δὲ μοι ἄρτυγάμους δῶκε Φίλιππα κόρας·
 λοιποὶ δ' ἡελίοιο πανάμμοροι ἦδε καὶ αὐδῆς 7
 τέσσαρες ἐκ λαγόνων εἰς Ἀχέροντα πέσον

126.—ΑΛΛΟ

Οὗτός τοι Διόφαντον ἔχει τάφος· ᾧ μέγα θαῦμα·
 καὶ τάφος ἐκ τέχνης μέτρα βίου· οὐ λέγει.
 ἔκτην κουρίζει βιότου θεός ὥπασε μοιρῇν·
 δωδεκάτην δ' ἐπιθείς, μῆλα πόρην χροάειν·
 τῇ δ' ἄρ' ἐφ' ἐβδομάτῃ τὸ γαμήλιον ἤψατο φέγγος. 5
 ἐκ δὲ γάμων πέμπτῳ παῖδ' ἐπένευσεν ὄνει,

PROBLEMS, RIDDLES, ORACLES

124

THE sun, the moon, and the planets of the revolving zodiac spun such a nativity for thee; for a sixth part of thy life to remain an orphan with thy dear mother, for an eighth part to perform forced labour for thy enemies. For a third part the gods shall grant thee home-coming, and likewise a wife and a late-born son by her. Then thy son and wife shall perish by the spears of the Scythians, and then having shed tears for them thou shalt reach the end of thy life in twenty-seven years.

Solution He lived 72 years ($12 + 9 + 24 + 27$).

125

I AM a tomb and I cover the lamented children of Philinna, containing fruit of her vainly-travailing womb such as I describe. Philinna gave me my fifth portion of young men, my third of maidens, and three newly married daughters, the other four descended to Hades from her womb without participating at all in the sunlight and in speech.

Solution She had 15 children ($3 + 5 + 3 + 4$).

126

THIS tomb holds Diophantus. Ah, how great a marvel! the tomb tells scientifically the measure of his life. God granted him to be a boy for the sixth part of his life, and adding a twelfth part to this, he clothed his cheeks with down, He lit him the light of wedlock after a seventh part, and five years after his marriage He granted him a son. Alas! late-born

αἰαῖ, τηλύνετον δαῖλὸν τέκος, ἥμισυ πατρὸς
 †τοῦδε καὶ ἡ κρυερὸς μέτρον ἔλων βιότου.
 πένθος δ' αὖ πιαύρεσσι παρηγορέων ἐνιαυτοῖς
 τῇδε πόσου σοφίῃ τέρω' ἐπέρησε βίον.

10

137 — ΑΛΛΟ

Παντὰς ὅσου βεβίωκε χρόνου παῖς μὲν τὸ τέταρτον
 Δημοχάρης βεβίωκε· νεηνίσκος δὲ τὸ πέμπτον
 τὸ τρίτον εἰς ἄνδρας· πολὺν δ' ὅτ' ἀφίκετο γῆρας
 ἔζησεν λοιπὰ τρισκαίδεκα γῆρας οὐδ' ἄ.

138.—ΑΛΛΟ

Οἷον ἀδελφεὸς μ' ἐβιήσατο, πέντε τίλαιντα
 οὐχ ὅσῃ μοίρῃ πατρικὰ δασσάμενος.
 ἐπὶ τὰ κασιγνήτοιο τόδ' ἐνδεκῶτων πολὺδακρυς
 πέμπτον ἔχω μοίρης. Ζεῦ, βαθὺν ὕπνου ἔχεις.

139.—ΑΛΛΟ

Εἶπα κυβερνητῇρι, πλατὺν πόρον Ἀδριακοῖο
 τέμνων νηῖ, “ Ἄλως πόσα λείπεται εἰσέτι μέτρα, ”
 τὸν δ' ἀπαμείβετο· “ Ναῦτα, μέσον Κριοῖο μετώπου
 Κρηταίου, Σικελῆς τε Πελωρίδος ἐξάκι μέτρα
 χίλια, δοιῶν δ' αὖτε παροιχομένοιο δρόμοιο
 πέμπτων διπλάσιον Σικελὴν ἐπὶ πορθμίδα λείπει.”

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wretched child, after attaining the measure of half his father's life, chill Fate took him. After consoling his grief by this science of numbers for four years he ended his life.

Solution. He was a boy for $\frac{1}{4}$ years, a youth for 7, at 33 he married, at 38 he had a son born to him who died at the age of 42. The father survived him for 4 years, dying at the age of 54.

127

DEMOCHARES lived for a quarter of his whole life as a boy, for a fifth part of it as a young man, and for a third as a man, and when he reached grey old age he lived thirteen years more on the threshold of old.

Solution. He lived 15 years as a boy, 12 as a young man, 20 as a man, and 13 years as an old man, in all 60.

128

What violence my brother has done me, dividing our father's fortune of five talents unjustly. Poor tearful I have this fifth part of the seven-elevenths of my brother's share. Zeus, thou sleepest sound.

Solution. The one offered is that the one brother had $\frac{4}{11}$ of a talent, the other $\frac{1}{11}$, but I cannot work it out.

129

A TRAVELLER, plunging with his snip the broad gulf of the Adriatic, said to the captain, "How much sea have we still to traverse?" And he answered him, "Voyager, between Cretan Ram's Head and Sicilian Peloris are six thousand stades, and twice two-fifths of the distance we have traversed remains till the Sicilian strait."

Solution. They had travelled $3,333\frac{1}{3}$ stades and had still $2,666\frac{2}{3}$ to travel.

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130. —ΑΛΛΟ

Ἰῶν πισύρων κρουνῶν ὁ μὲν ἡματι πλήσεν ἅπασαν
δεξαμενὴν, δυσὶ δ' οὗτος, ὁ δ' ἐν τρισὶν ἡμασιν οὗτος,
τέτρατος ἐν τετάρεσσι· πόσῳ πλήσουσιν ἅπαντες;

131. — ΑΛΛΟ

Οἴγέ με, καὶ πισύρεσσιν ἐνιπλήσω παρεούσαν
δεξαμενὴν ὥραις, κρουνοὶ ἄλλαι προρέων·
δεξιτερός δ' ἄρ' ἐμεῖο τόσαις ἀπολείπεται ὥραις,
ὄφρα μιν ἐμπλήσει· δις δὲ τόσαις ὁ τρίτος.
εἰ δ' ἄμφω σὺν ἐμοὶ προχέειν ῥόου ἔσμον ἀνώγοις, 5
εἰς ὀλῳγὴ μοίρῃ πλήσομεν ἡματίῃ.

132.—ΑΛΛΟ

Κύκλῳ τ' ἐγὼ Πολύφημος ὁ χάλκεος· οἶα δ' ἐπ' αὐτῷ
τεῦξέ τις ὀφθαλμὸν καὶ στόμα καὶ παλάμην,
κρουνοῖς συζεύξας· σταάζοντι δὲ πᾶμπαν ἔοικεν,
ἧδ' ἔτι καὶ βλύζων φαίνεται' ἀπὸ στόματος
κρουνῶν δ' οὐτις ἄτακτος· ὁ μὲν παλάμης τρισὶ
μύνοις 5
ἡμασιν ἐμπλήσει δεξαμενὴν προρέων
ἡμάτιος γληνῆς· στόμα δ' ἡματος ἐν δύο πέμπτοις.
τις κ' ἐνέποι τρισσοῖς ἴσα θέοντα χρόνον,

133. —ΑΛΛΟ

Ὡς ἀγαθὸν κρητῆρι θεοὶ κερῶσι ρεθρον
οἶδε δὺν ποταμοί, καὶ Βρομίῳ χάρις.
ἴσας δ' οὐ πάντεσσι ῥόου δρόμος· ἀλλὰ μιν οἶος
Νεῖλος μὲν προρέων ἡμάτιος κορέσει,

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130

Of the four spouts one filled the whole tank in a day, the second in two days, the third in three days, and the fourth in four days. What time will all four take to fill it?

Answer: $\frac{2}{3}$ of a day.

131

Open me and I, a spout with abundant flow, will fill the present cistern in four hours, the one on my right requires four more hours to fill it, and the third twice as much. But if you bid them both join me in pouring forth a stream of water, we will fill it in a small part of the day

Answer. In $2\frac{3}{4}$ hours.

132

This is Polyphemus the brazen Cyclops, and as if on him someone made an eye, a mouth, and a hand, connecting them with pipes. He looks quite as if he were dripping water and seems also to be spouting it from his mouth. None of the spouts are irregular, that from his hand when running will fill the cistern in three days only, that from his eye in one day, and his mouth in two-fifths of a day. Who will tell me the time it takes when all three are running?

Answer. $\frac{6}{11}$ of a day.

133

What a fine stream do these two river-gods and beautiful Bacchus pour into the bowl. The current of the streams of all is not the same. Nile flowing alone will fill it up in a day, so much water does he

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τόσπον ὕδωρ μαζῶν ἀπερεύγεται· ἐκ δ' ἄρα Βάκχου δ
 θύρσος ἐνὶ τρισσοῖς ἡμασιν οἶνον ἰαίς·
 σὸν δὲ κέρας, Ἀχελῷα, δὴ ἡμασι. νῦν δ' ἅμα πάντες
 ρεῖτε καὶ εἰν ὥραις πλήσεται μιν ὀλίγαις.

134.—ΑΛΛΟ

Ὡ γύναι, ὥς πενήης ἐπελήσας· ἡ δ' ἐπὶ κείται
 ἀλὲν ἀναγκαίῃ κεντρα φέρουσα πόνων.
 μῶν ἐρίων νήθεσκες ἐν ἡματι· πρεσβυτέρῃ δὲ
 θυγατέρων καὶ μῶν καὶ τρίτου εἴλκε κρόκης·
 ὀπλοτέρῃ δὲ μῆς φέρειν ἡμεσι. νῦν δ' ἅμα πάσαις δ
 δόρπον ἐφοπλίζεις μῶν ἐρύσασα μόνον.

135.—ΑΛΛΟ

Οἶδε λοετραχοῖσι τρεῖς ἔσταμεν ἐνθάδ' Ἑρωτες,
 καλλιρόου πέμποντες ἐπ' εὐρίποιο λοετρά.
 δεξιτερὰς μὲν ἄγωγε τανυπτερύγων ἀπὸ ταρσῶν
 ἡματος ἐκταίῃ μοίρῃ ἐνὶ τόνδε κορέσσω·
 λαιὸς δ' αὖ πιδύρεσσιν ἀπ' ἀμφιφορῆος ἐν ὥραις· δ
 ἐκ δ' ὁ μέσος τόξοιο κατ' ἡματος αὐτὸ τὸ μέσσον.
 φράζω δ', ὥς ὀλίγῃ κεν ἐνιπλήσαιομεν ἐν ὥρῃ,
 ἐκ πτερύγων τοξοῦ τε καὶ ἀμφιφορῆος ἰέντες.

136.—ΑΛΛΟ

Πλινθουργοί, μάλα τοῦτον ἐπείγομαι οἶκον ἐγείρειν,
 ἡμαρ δ' ἀννέφελον τόδε σήμερον, οὐδ' ἔτι πολλῶν
 χρηίζω, πᾶσαν δὲ τριηκοσίῃσι δέουσιν
 πλινθον ἔχω. σὺ δὲ μόνος ἐν ἡματι τόσπον ἔτευχες·

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spout from his paps, and the thyrsus of Bacchus, sending forth wine, will fill it in three days, and thy horn, Acheous, in two days. Now run all together and you will fill it in a few hours.

Answer: $\frac{4}{11}$ of a day

134

O WOMAN, how hast thou forgotten Poverty? But she presses hard on thee, goading thee ever by force to labour. Thou didst use to spin a mina's weight of wool in a day, but thy eldest daughter spun a mina and one-third of thread, while thy younger daughter contributed a half-mina's weight. Now thou providest them all with supper, weighing out one mina only of wool.

Answer: The mother in a day $\frac{5}{7}$, the daughters respectively $\frac{4}{7}$ and $\frac{3}{7}$.

135

We three Loves stand here pouring out water for the bath, sending streams into the fair flowing tank. I on the right, from my long-winged feet, fill it full in the sixth part of a day, I on the left, from my jar, fill it in four hours; and I in the middle, from my bow, in just half a day. Tell me in what a short time we should fill it, pouring water from wings, bow, and jar all at once.

Answer: $\frac{1}{17}$ of a day

136

BRICK-MAKERS, I am in a great hurry to erect this house. To-day is cloudless, and I do not require many more bricks, but I have all I want but three hundred. Thou alone in one day couldst make as many, but thy son left off working when he had

παῖς δέ τοι ἐκ καμάτοιο διηκοσίαις ἀπέληγεν· 5
 γαμβρὸς δ' αὖ τόσσησι καὶ εἰσέτι πεντήκοντα,
 τρισσαῖς συζυγίαις ποσσὶς τοδε τεύχεται ὥραις,

137.—ΑΛΛΟ

Δάκρυ παρὰ στάξαντες ἀμείβετε· οἶδε γὰρ ἡμεῖς,
 οὓς τόδε δῶμα πεσὼν ὤλεσεν Ἀντίοχον
 δαιτυμόνας, Ἰσῆς τε¹ θεὸς δαιτὸς τε τάφον τε
 τάνδ' ἔπορεν χῶρον. τέσσαρες ἐκ Τεγέης
 κείμεθα· Μεσσήνης δὲ δυνάδεκα ἐκ δέ τε πέντε 5
 Ἄργεος· ἐκ Σπάρτης δ' ἤμισυ δαιτυμόνων,
 αὐτὸς τ' Ἀντίοχος· πέμπτοι δέ τε πεμπτον ὄλοντο
 Κεκροπίδαι σὺ δ' Ὀτλαν κλαῖε, Κόρινθε, μόνον.

138.—ΑΛΛΟ

Νικαρέτη παίζουσα σὺν ἡλικιώτισι πέντε,
 ὣν εἶχεν καρύων Κλεῖτ' ἔπορεν τὸ τρίτον,
 καὶ Σαπφοῖ τὸ τέταρτον, Ἀριστοδικῇ δὲ τὸ πέμπτον,
 εἰκοστὸν Θεανοῖ καὶ πάλι δωδέκατον,
 εἰκοστὸν τέτρατον δὲ Φιλιννίδι· καὶ περιῆν δὲ 5
 πεντήκοντ' αὐτῇ Νικαρέτη κάρνα.

139.—ΑΛΛΟ

Γνωμονικῶν Διόδωρε μέγα κλέος, εἰπέ μοι ὄρην,
 ἥνικ' ἀπ' ἀντολῆς πόλον ἤλατο χρύσεα κύκλα
 ἡελίου. τοῦ δήτοι ὕσον τρία πέμπτα δρόμοιο,
 τετράκι τόσσον ἔπειτα μεθ' Ἑσπερίην ἄλα λείπει.

¹ Ἰ wrote Ἰσῆς τε οἷσιν MS.

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finished two hundred, and thy son-in-law when he had made two hundred and fifty. Working all together, in how many hours can you make these?

Answer: $\frac{1}{4}$ of a day.

137

LET fall a tear as you pass by, for we are those guests of Antiochus whom his house slew when it fell, and God gave us in equal shares this place for a banquet and a tomb. Four of us from Tegea lie here, twelve from Messene, five from Argos, and half of the banqueters were from Sparta, and Antiochus himself. A fifth of the fifth part of those who perished were from Athens, and do thou, Corinth, weep for Hylas alone.

Solution: There were 50 guests.

138

NICARETE, playing with five companions of her own age, gave a third of the nuts she had to Cleis, the quarter to Sappho, and the fifth to Aristodice, the twentieth and again the twelfth to Theano, and the twenty-fourth to Phalaemus. Fifty nuts were left for Nicarete herself.

Solution: She had 1,200 nuts ($100 + 300 + 240 + 160 + 50 + 50$).

139

DIONORUS, great glory of dial makers, tell me the hour since when the golden wheels of the sun leapt up from the east to the pole. Four times three-fifths of the distance he has traversed remain until he sinks to the western sea.

Answer: 3 hours and $\frac{2}{15}$ had passed, 8 hours and $\frac{2}{15}$ remained.

GREEK ANTHOLOGY

140.—ΑΛΛΟ

Ζεῦ μάκαρ, ἡ ῥά τοι ἔργα τὰδ' εὐαδεν, οἷα γυναῖκες
Θεσσαλικάι παῖζουσιν, μαραίνεται ὄμμα Σελήνης
ἐκ μερόπων· ἴδου αὐτός· ἔην δ' ἔτι νυκτὸς ἐπ' ἡῶ
δις τόσου δσσα δὺ ἕκτα καὶ ἑβδομον οἰχομένοιο.

141.—ΑΛΛΟ

Ἀπλανεων ἄστρον, παροδους τ' ἐπὶ τοῖσιν ἀλητῶν
εἶπέ μοι, ἡνίκ' ἐμὴ χθιζὼν ἔτικτε δάμαρ.
ἡμαρ ἔην, δσσον τε δις ἑβδομον ἀντολίηθεν,
ἑξάκι τόσσον ἔην Ἑσπερίην ἐς ἄλα.

142.—ΑΛΛΟ

Ἐγρεσθ', Ἑργένεια παρεδραμα· πέμπτον, ἔριθοι,
λειπομένης τρισσῶν οἷχεται ὀγδοάτων.

143.—ΑΛΛΟ

Συρτιος ἐν τευάγεσσι πατὴρ θάνεν. ἐκ δ' ἄρ' ἐκείνης
πέντε τάλαντα φέρων ἤλυθε ναυτιλῆς
οὗτος ἀδελφειῶν προφερέστατος· ἡ γὰρ ἔμουγε
δῶκεν ἐῆς μοίρης διπλάσιον τριτάτων
δοῦν, ἡματέρης δὲ δὺ ὄγδοα μητέρι μοίρης
ᾧπασεν, οὐδὲ δίκης ἡμβροτεν ἀθανάτων.

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140

BLESSED Zeus, are these deeds pleasing in thy sight that the Thessalian women¹ do in play? The eye of the moon is blighted by mortals; I saw it myself. The night still wanted till morning twice two-sixths and twice one-seventh of what was past.

Solution: $6\frac{2}{3}$ of the night had gone by and $5\frac{4}{7}$ remained.

141

TELL me the transits of the fixed stars and planets when my wife gave birth to a child yesterday. It was day, and till the sun set in the western sea it wanted six times two-sevenths of the time since dawn.

Answer. It was $4\frac{8}{17}$ hours from sunrise.

142

ARISE, work-women, it is past dawn, a fifth part of three-eighths of what remains is gone by.

Answer $\frac{3}{4}$ of an hour had gone by

143

THE father perished on the shoals of the Syrta, and thus, the eldest of the brothers, came back from that voyage with five talents. To me he gave twice two-thirds of his share, on our mother he bestowed two-eighths of my share, nor did he sin against divine justice.

Solution. The elder brother had $1\frac{1}{2}$ talents, the younger $2\frac{2}{3}$, the mother 1 talent.

¹ Witches.

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144.—ΑΛΛΟ

- α. Ἀ βάσις ἂν πατέω σὺν ἑμοὶ βάρος ἀλίκον ἔλκει.
 β. Χά κρηπὶς σὺν ἑμοὶ τόσσα τάλαντα φέρει.
 α. Ἀλλ' ἐγὼ οἶος ἄπαξ τὰν σὰν βάσιν ἐς δις ἀνέλκω.
 β. Κήγῳ μῦνος ἑὼν σὰν βάσιν ἐς τρεῖς ἄγω.

145.—ΑΛΛΟ

- α. Δός μοι δέκα μνᾶς, καὶ τριπλοῦς σοῦ γίνομαι.
 β. Κάγῳ λαβὼν σου τὰς ἴσας, σοῦ πενταπλοῦς.

146.—ΑΛΛΟ

- α. Δός μοι δύο μνᾶς, καὶ διπλοῦς σοῦ γίνομαι.
 β. Κάγῳ λαβὼν σοῦ τὰς ἴσας, σοῦ τετραπλοῦς.

147.—Ὅμηρος Ἡσιόδῳ ἐρωτήσαντι, πόσον τὸ τῶν
 Ἑλλήνων πλῆθος τὸ κατὰ τῆς Ἰλίου στρατεῦσαν

Ἑπτὰ ἔσαν μαλεροῦ πυρὸς ἐσχάται· ἐν δὲ ἐκάστη
 πεντήκοντ' ὀβελοί, περὶ δὲ κρέα πεντήκοντα·
 τρεῖς δὲ τριηκόσιοι περὶ ἐν κρέας ἦσαν Ἀχαιοί.

PROBLEMS, RIDDLES, ORACLES

144

A How heavy is the base I stand on together with myself' *B*. And my base together with myself weighs the same number of talents. *A* But I alone weigh twice as much as your base. *B*. And I alone weigh three times the weight of yours.

Answer From these data not the actual weights but the proportions alone can be determined. The statue *A* was a third part heavier than *B*, and *B* only weighed $\frac{2}{3}$ of the statue *A*. The base of *B* weighed thrice as much as the base of *A*.

145

A Give me ten minas and I become three times as much as you. *B*. And if I get the same from you I am five times as much as you.

Answer: $A = 15\frac{5}{7}$, $B = 18\frac{4}{7}$.

146

A. Give me two minas and I become twice as much as you. *B*. And if I got the same from you I am four times as much as you.

Answer. $A = 3\frac{5}{7}$, $B = 4\frac{6}{7}$.

147 —*Answer of Homer to Hesiod when he asked the Number of the Greeks who took part in the War against Troy*

THERE were seven hearths of fierce fire, and in each were fifty spits and fifty joints on them. About each joint were nine hundred Achaeans.

Answer: 315,000.

GREEK ANTHOLOGY

148.—Χρησμός δοθείς Ἰουλιανῷ τῷ ἀποστάτῃ, ὅτε τὴν γενέθλιον ἡμέραν ἱππευτῶν ἑαυτοῦ διῆγεν περὶ Κτησιφῶντα ἀγῶνας ἱππικούς θεώμενος

Γηγενέων ποτὲ φύλον ἐνήρατο μητίετα Ζεὺς,
ἔχθιστον μακάρεσσιν Ὀλύμπια δώματ' ἔχουσιν.
Ῥωμαίων βασιλεὺς Ἰουλιανὸς θεοσιδῆς
μαρνάμενος Περσῶν πόλιν καὶ τείχεα μακρὰ
ἀνγχεμάχων διέπερσε πυρὶ κρατερῷ τε σιδήρῳ,
κώλεμω δ' ἐδάμασσε καὶ ἔθνεα πολλὰ καὶ ἄλλα·
ὅς ῥα καὶ ἐσπερίων ἀνδρῶν Ἀλαμανικὸν οὐδας
ὑσμίναις πυκναῖσιν ἔλων ἀλάπαξεν ἀρούρας.

149.—Χρησμός δοθείς Τιμοκράτῃ Ἀθηναίῳ ἐρωτήσαντι περὶ ἐπιληψίας

Μείζον' αἰεράμενος κεφαλῆς ποιμνηίου εὐλῆν
μηκάδος, ἀγρουόμοιο δέμας περικάββαλε μῆλου,
ἐρπηστὰν πολὺπλαγκτον εὐρρήνου ἀπὸ κόρης.

150.—Χρησμός δοθείς τῷ Αἰγεί ἐρωτήσαντι περὶ παιδοποιίας

Ἄσκού τὸν προὔχοντα ποδαιόνα, φίλτατε λαῶν,
μὴ λῦσαι, πρὶν γουνὸν Ἀθηναίων ἀφικέσθαι.

¹ The scholiast gives a long explanation as follows, which shows that he had the verses in a more complete form. Goats breed worms in their heads, which fall out when they sneeze. Lay a cloak down to prevent the worms touching the ground,

PROBLEMS, RIDDLES, ORACLES

- 148.—Oracle given to Julian the Apostate when in celebration of his Birthday at Ctesaphon he held Horse-races

ZEUS the counsellor destroyed of old the race of Giants most hateful to the blessed gods who dwell in the houses of Olympus. The King of the Romans, god-like Julian, laid waste in war by fire and sword the cities and long walls of the Persians who fight hand to hand, and pitilessly he subjugated many other peoples too. It was he also who conquered, after frequent fights, the German land of the men of the West, and devastated their fields.

- 149.—Oracle given to Timocrates the Athenian when he enquired about Epilepsy

LIFTING up the largest worm from the head of a bleating beast of the flock, lay down on the ground the body of a sheep that feeds in the fields, the creeping wandering thing from a woolly head¹

- 150.—Oracle given to Aegeus on his enquiring how to get him Children

DEAREST of men, loose not the projecting foot of the wine-skin before reaching the land of the Athenians.²

and taking some, wrap them in the skin of a black sheep and tie it round your neck.

¹ The meaning is "Have no intercourse with a woman"



BOOK XV

MISCELLANEA

We may conjecture that the miscellaneous epigrams (some of them from inscriptions) Nos. 1-20 were collected by Cephala, as it has been pointed out that Constantinus of Rhodes, to whom we owe Nos. 14-17 and who no doubt also transcribed No. 1, was a contemporary of Cephala, both holding ecclesiastical offices at the Court of Constantine Porphyrogenitus (A. D. 911-959). Nos. 21, 22, 24-27 consist of the so-called *Technepneuma*, included also in some MSS. of the *Bucolic Poets*. They are poems written in enigmatic language, and each formed so as to represent the shape of some object. Nos. 28-40 are chiefly Christian poems, probably again collected by Cephala, as two are by his contemporary, Arethas, Bishop of Caesarea, and Comatas, the author of 36-38 and 41, seems also to belong to the same period.

IE

ΣΥΜΜΙΚΤΑ ΤΙΝΑ

1.—Εἰς τὸ ποιημάτιον Ἰωάννου Γραμματικοῦ

Ζωοτύπος τόλμησεν ἅ μὴ θέμις εἰκони γράψαι,
εὐεπὶ ὃ ἐτέλεσσε φύσιν ψευδήμονα κόσμον,
ἐγγὺς ἀληθείης τε· γραφὴ δ' ἐψεύσατο πάντα.

2 —Εἰς τὴν πόλιν τῶν Μύρων τῆς Λυκίας

Καλλιχόρου τάδε τεῖχος ἀνηέξησε πόλης
Μαρκιανὸς σκηπτουῆχος, ὑπ' ἐννεσίησιν ὑπάρχει
Παλλαδίου, θεσμοῖς τε περίφρονος Ἀρτεμεῶνος·
ἡ δὲ πόλις παλινόρσον ἐὼν χρόνῳ εὖρατο μέτρον.

3.—Εἰς τὸν τάφον τοῦ ἀγίου Νικάνδρου

Ἑπτὰ με καὶ δέκα παῖδ' ἐτέων ἀκέραιον, ἄχραντον,
Νίκανδρον πιστὸν μάρτυρα θῆκε θεός.

¹ These lines should really have been omitted in the edition. They relate to the "Description of the Map of the

BOOK XV

MISCELLANEA

1.—*On a little Poem of Joannes Grammaticus*

THE painter ventured to picture what may not be pictured, and eloquence completed the counterfeted nature of the world, yea and near the truth, but the painting invented all¹

2. *On the City of Myra in Lycia*

MARCIAN the emperor enlarged this wall of the city with beautiful dancing-floors, according to the counsels of Palladius the Prefect and the design of wise Artemeon, and at length the city found its ancient size restored

3.—*On the Tomb of Nicander*

God made me his faithful martyr, Nicander, a boy of seventeen years, pure and unstained.²

Universe at Gaza." by Joannes Grammaticus, which poem follows Book XIV in the Palatine MS.

¹ He suffered in Mitylene during the persecution of Diocletian.

GREEK ANTHOLOGY

4.—Ἐπιτύμβιον ἐν Νικαίᾳ πλησίον τῆς λίμνης ἐν τῷ
δβέλυσκῳ

Ἀδχῆσον, Νίκαια, τὸν οὐρανομάκεα τύμβον,
 καὶ τὰν ἀελίῳ γείτονα πυραμίδα·
 ἃ τὸν ἐνὶ ζωοῖς βεβοαμένον ἱεροφάνταν
 κρύπτει ἀμετρήτῳ σάματι θαπτόμενον.
 ἔστι Σακέρδωτος τόσον ἥριον, ἔστι Σευήρας
 μνᾶμα τὸδ' ὃ γειτῶν οὐρανός, οὐκ ἀΐδας.

5

5.—ΑΛΛΟ

Οὐράνιον τὸ μνᾶμα καὶ ἁ χρυσήλατος ἀκτὶς
 ἀνδρός, ἶσον βιότῳ καὶ τάφῳ εὐραμένον,
 ἄστροις γειτονέοντα φέρει δ' ὅσον οὔτινα τύμβος
 ἀνέρα, τὸν τελετᾶς οὐρανίδος ζάκορον,
 τὸν πάτραν ἐριποῦσαν ἀπὸ χθονὸς ὑψώσαντα,
 τὸν φρενὸς ἢ γλωσσας ἄκρα λαχόντα γέρα·
 ὃ πέρι δηρῖσαντο καὶ ἁ νέκυν ἐν πυρὶ θείσα
 Ἄτθις, χῆ κόλποις ὅστέα δεξαμένα.

6

6.—ΑΛΛΟ

Τοῦτο Σακέρδωτος μεγάλου μέγα σῆμα τέτυκται
 παμφαές, Ἀσκανίης ἄστρον ἐπιχθόνιον,
 ἀκτινῶν ἀντωπὸν· ὃ δ' ἥσυχος ἐνδοθὶ δαίμων
 κείται, ὃ καὶ πάτρῃ δεξιτερὴν τανύσας
 κεκλιμένη, καὶ στέμμα περὶ κροτάφοισιν ἀνάψας
 ἱερὸν ἐκ πατρὸς παιδὶ νεαζόμενον·
 δὴν πάτρῃ μὲν ἕδεκτο φίλον νέκυν, ἤγνωσε δ' Ἄτθις
 πυρκαϊῇ, σέβεται δ' Ἑλλάς ἀπασα πόλις.

5

MISCELLANEA

4.—*Sepulchral Inscription at Nicæa, near the Lake, on the Obelisk*

VAUNT, Nicæa, the tomb that mounts to the sky,
the pyramid that is nigh to the sun, which contains
buried in the vast monument the hierophant cele-
brated among the living. Of Sacerdos¹ is this great
sepulchre, Severa's is this monument whose neigh-
bour is not Hell, but Heaven

5.—*On the Same*

CELESTIAL is this monument, with its point of
beaten gold, of a man who has been given a tomb
equal to his life, approaching the stars, and the
tomb holds a man, like to none other, the ministrant
of the heavenly rites, him who upraised from the
ground his city in ruins, whose were the highest
gifts of intellect and speech, him for whom there
was strife between Attica, that laid his corpse on
the pyre, and his country that received his bones
in her bosom.

6.—*On the Same*

IT was built for the great Sacerdos, this great and
all-resplendent tomb, the terrestrial star of Lake
Ascania, flashing back the rays of the sun, and within
it lies in peace the spirit, who both stretched out his
right hand to his fallen country and bound about his
brows the holy crown that, received from the father,
bloomed again for the son, him whose dear corpse
his country received, whom Attica purified by fire,
and whom every city of Greece venerates.

¹ This priest, Sacerdos, upon whose tomb Nos. 4-8 were
inscribed, was evidently a pagan, not a Christian.

GREEK ANTHOLOGY

7.—ΑΛΛΟ

Ἄ πάτρα Νίκαια, πατήρ δέ μοι ὀργιοφάντας
οὐρανοῦ, αὐτὰρ ἐγὼ κλαρονόμος τελετῆς·
οὗτος ὁ καὶ σεισθεῖσαν ἐμὴν πόλιν ἐξ αἰῶος
ῥυσάμενος δώροισι Λύσανόιοιο Διός·
θνάσκω δ' Ἀσκανίας μὲν ἀπόπροθεν, ἥδ' ἐπὶ γαίᾳς 5
Ἀτθιδος ἀρχεγονοῦ πυρκαϊᾶς ἐπέβαν.
μυῖα δέ μοι περίσυμον ὁμωνυμὸς εὖρατο πάππῳ
παῖς ἐμός· ἅ δ' ὕρετ' ἀλευσσεῖ ἐς ἀμφοτέρους.

8.—ΑΛΛΟ

Εἰς γάμος ἀμφοτέρων, ξυνὸς βίος, οὐδὲ θανόντων
μνημονες ἀλλήλων ἔσχον ἀποικεσίην·
καί σ' αἱ μὲν τελεταὶ τε καὶ ἄρρενος ἔργα, Σακέρδως,
κηρύξει βιότου πάντα ἐς ἡέλους·
αὐτὰρ ἐμὲ Σεουήρην ἀνὴρ, τεκος, ἦθεα, κάλλος, 5
τῆς πρὶν Πηνελόπης θήσει ἀοιδότερην.

9.—ΚΤΡΟΥ ΠΟΙΗΤΟΥ

Ἐγκώριον εἰς Θεοδόσιον τὸν βασιλέα

Πάντα μὲν Αἰακίδαο φέρεις ἀριδείκετα ἔργα,
νοσφι λοχαίου ἔρωτος· αἰστεύεις δ' ἅτε Τεῦκρος,
ἀλλ' οὐ τοι νόθον ἤμαρ· ἔχεις δ' ἐρικυδέα μορφήν,
τὴν Ἀγαμεμνονέην, ἀλλ' οὐ φρένας οἶνος ὀρίνει·
ἐς πινυτήν δ' Ὀδυσῇ δαΐφρονι πᾶν σε ἔϊσκω, 5
ἀλλὰ κακῶν ἀπάνευθε δόλων· Πυλίου δὲ γέροντος
ἴσον ἀποσταύξεις, βασιλεῖ, μελιηδέα φωνήν,
πρὶν χρόνον ἀβρήσεις τριτάτην ψαύοντα γενέθλην.

MISCELLANEA

7.—*On the Same*

My country was Nicaea, my father the hierophant of heaven, and I the inheritor of the holy rite. I am he who also saved from hell, by the generosity of Roman Zeus,¹ my country cast down by earthquake. I died far away from Ascania, and in the Attic land, the mother of my race, I mounted on the pyre. My son, who bears his grandsire's name, designed this magnificent monument for me, and virtue looks on both.

8.—*On the Same*

One wedlock was theirs, a common life; nor in death, ever mindful of each other, were they divorced. Thee, Sacerdos, thy holy rites and thy many works shall proclaim all the days of man's life, but I, Severa, shall grow more renowned than Penelope of old through my husband, my son, my virtue, and my beauty.

9.—CYRUS

In Praise of the Emperor Theodosius

ALL the renowned deeds of Achilles are thine, except his secret love; thou drawest the bow like Teucer, but art no bastard, thou hast the illustrious beauty of Agamemnon, but wine does not disturb thy mind. In prudence I liken thee in every way to Odysseus, but thine is without evil fraud, and thou dost distil, O King, honeyed accents like those of the old man of Pylos,² before thou seest Time touching the third generation.

¹ The Emperor. ² Nestor.

GREEK ANTHOLOGY

10.—ΑΛΛΟ

Μάρτυρας ἐν πελάγει πόθεν εὔρομεν, εἶπατε πέτραι,
εἶπατε κύματα μακρά, πόσαις ἐμάχοντο θυέλλαις
ναῦς ἑάγη, πέσεν ἰστός, ἔδω τρόπις, ὤλετο φόρτος.

11.—Ἐν τῷ Κάστρῳ τῆς Λίνδου

Εὐρὺ μὲν ἀρχαίης Λίνδου κλέος, Ἄτρυτώνη
δεξαμένης ὄχθοις οὐρανόισιν ἄκρης·
μέζων δ' αὖ κατὰ γαῖαν ἐπήρατος ἔπλετο φῆμις
παρθενικῆς γλαυκῶν πλησαμένη χαρίτων
νῦν γὰρ Ἀθηναίης βοάα θαλερὸς ἔμεν οἶκος 5
χῶρος καρπογόνους δερκόμενοις σκοπέλους·
ἄνθεμα γὰρ τόδε λαρὸν Ἀθηναίῃ πόρεν ἱεὺς
Ἀγλῶχαρτος, ἑὼν νειμάμενος κτεάνων,
κρέσσων καὶ Κελεσίῳ καὶ Ἰκαρίῳ κατ' αἶαν
πάμπαν ἀεξῆσαι τὴν ἱερὴν ἐλέην. 10

12.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΥ

Εὖγε Τύχη μα ποεῖς, ἀπραγμοσύνη μ' Ἐπικούρου
ἠδίστη κομέουσα, καὶ ἡσυχίη τέρπουσα·
τίπτε δε μοι χρέος ἀσχολίης πολυκηδέος ἀνδρῶν,
οὐκ ἐθέλω πλοῦτον, τυφλὸν φίλον, ἄλλοπρῶσαλλον,
οὐ τιμάς· τιμαὶ δὲ βροτῶν ἀμενηνὸς ὄνειρος. 5

¹ Evidently a fragment.

² The inscription still exists carved on the rock, and is published *I G* xi. 1, 783.

MISCELLANEA

10.—BY THE SAME

How is it we find martyrs in the deep sea? Tell me, ye rocks, tell me, ye long waves, with how many tempests they battled. The ship was broken, the mast fell, the keel sank, the cargo perished.¹

11.—*In the Castle of Lindos*²

Wide is the glory of ancient Lindos which received Atrytone on the heavenly slopes of its citadel, and greater yet on earth waxed the city's lovely renown, when filled with the dark-green gifts of the virgin goddess. For now to those who look on the rocks that bear fruit the spot cries aloud that it is the flourishing home of Athena. For her priest Aglochartus made to her this sweet offering, giving to her of his own possessions, a man more skilled than Celeus and Icarus in causing through all the land increase of the holy olive.³

12.—LEO PHILOSOOPHUS

Thou art kind to me, Fortune, in adorning me with the most sweet restfulness of Epicurus and giving me calm to enjoy it. What need have I of men's activity with all its cares? I desire not wealth, a blind and inconstant friend, nor honours, for the honours of mortals are a feeble dream. Away with

¹ This priest of Athena, who had a famous temple at Lindos, boasts in this and other inscriptions of having planted olive-trees. Atrytone is a name of the goddess. Celeus and Icarus were introducers respectively of corn and the vine.

GREEK ANTHOLOGY

ἔρρε μοι, ὦ Κίρκης δνοφερὸν σπέος· αἰδέομαι γὰρ
οὐράνιος γεγαῶς βαλάνους ἅτε θηρίον ἔσθειν·
μισῶ Λωτοφάγων γλυκερὴν λιπόπατριν ἐδωδὴν·
Σειρηνῶν τε μέλος καταγωγὸν ἀναινομαι ἐχθρόν·
ἀλλὰ λαβεῖν θεόθεν ψυχοσπόον εὐχομαι ἄνθος, 10
μῶλι, κακῶν δοξῶν ἀλκτῆριον· ὦτα δὲ κηρῶ
ἀσφαλέως κλείσας προφυγεῖν γενητήσιον ὄρμην.
ταῦτα λέγων τε γράφων τε πέρας βιότοιο κυχεῖν.

13.—ΚΩΝΣΤΑΝΤΙΝΟΣ ΤΟΥ ΣΙΚΕΛΟΥ

Εἰς τὸν θρόνον αὐτοῦ

Εἰ μὲν τις σοφὸς ἐσσί, ἐφέξεο· εἰ δέ γε Μούσης
δακτύλῳ ἀκροτάτῳ ἀπεγεύσαιο, . .
πύρρῳ στῆθ' ἀπ' ἐμεῖο, καὶ ἄλλοθι δίξεο ἔδρην·
κλισμὸς ἐγὼ φορέων σοφίης ἐπιτοχὰς ἄνδρας.

14.—ΘΕΟΦΑΝΟΥΣ

Ἀντίγραφον πρὸς ταῦτα

Καὶ τί γε σῆμα φέρεις ἐξαίρετον, ὦ κενεαίχες,
ὅττι σοφοὺς φιλέεις μὲν, ἀμούσους δ' ἀνταπερίκεις,
οὐ χρυσὸν φορέεις, οὐκ ἄργυρον, οὐκ ἐλέφαντα,
ἀλλὰ σε τεκτονίης ἡγήτορες ἄνδρες ἔπειξαν,
Καλλιόπης αἰδρεῖς καὶ ἀπευθέες Ἡφαίστοιο, 5
πᾶσι σοφοῖς τ' ἀσόφοις τε δορήϊον ἔμμεναι ἔδρην.

MISCELLANEA

thee, murky den of Circe, for I am ashamed, being of heavenly origin, to eat acorns like a beast. I hate the sweet food of the Lotus-eaters that causes men to abandon their country. I reject as my enemy the seductive music of the Sirens, but I pray to gain from God the flower that saves the soul, moly¹ that protects from evil doctrines, and stopping my ears securely with wax may I escape the ill-born impulse. Thus speaking and thus writing may I reach the end of my days.

13.—CONSTANTINUS OF SICILY

On his Professorial Chair

If thou art one of the learned seat thyself on me, but if thou hast tasted of the Muse only with the tip of thy finger, . . . stand at a distance from me and seek a seat elsewhere. I am a chair who supports men familiar with learning.

14.—THEOPHANES

In Reply to the Above

And what mark of distinction dost thou bear, O empty braggart, to show that thou lovest the learned and excludest on the other hand the illiterate? Thou bearest neither gold, nor silver, nor ivory, but masters of carpentry wrought thee, ignorant of Calliope and with no skill of Hephaestus,² to be a wooden seat for all, learned and unlearned alike.

¹ The magic herb of Hom. *Od.* 10, 305.

² Not workers in metal.

15.—ΚΩΝΣΤΑΝΤΙΝΟΣ ΤΟΥ ΡΟΔΙΟΥ

Εἰς τὸν σταυρὸν ὃν ἀνέθετο ἐν τῇ Λίνδῳ

Κωνσταντῖνος Ἰωάννου ἡδ' Εὐδοκίης με
 τέκνον ἔτευξεν ἀγακλυτόν, ὃν Λίνδος μέγαλαυχος
 ἤνεγκε προτέρης γενεῆς προφερεστέρον ἄνδρα,
 καὶ πιστὸν θεράποντα σκηπτούχοιο Λέοντος·
 φ' Ἀλέξανδρος ἀδελφὸς ἰδ' υἱὸς Κωνσταντῖνος
 σκῆπτρα θεοστήρικτα συνεξαγέτην βασιλείης.

6

16.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸν αὐτὸν σταυρὸν

Ἄπαν μὲν ἔργον οὐ πρὸς ἀξίαν πέλει
 τὴν σὴν, ὑπερθαύμαστε κόσμον δεσπότη·
 ἔργων γὰρ ἔξω καὶ φθορᾶς το σὸν κλέος·
 τὸ δ' ἔργον, ὃ προσῆξέ σοι Κωνσταντῖνος,
 ἐπάξιον πέφυκεν, εἰ δὴ, Παρθένε,
 τοῦ σοῦ τόκου τὸ σκῆπτρον εὖ διαγράφει,
 καὶ σαρκὸς αὐτοῦ τὸ τρισόλβιον πάθος.

5

17.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὴν εἰκόνα τῆς Θεοτόκου

Εἰ ζωγραφεῖν τις ἠθελέν σε, Παρθένε,
 ἀστρων ἐδεῖτο μᾶλλον ἀντὶ χρωμάτων,
 ἢν' ἐγράφης φωστήρσιν, ὥς φωτὸς πύλη·

MISCELLANEA

15.—CONSTANTINUS OF RHODES

On the Crucifix he Dedicated at Lindos

CONSTANTINUS, the son of Joannes and Endocia, made me, this noble cross; he whom proud Lindos bore, the foremost man of the former generation, and the faithful servant of the Emperor Leo, associated with whom his brother Alexander and his son Constantine bore the God-supported sceptres of the kingdom.

16.—BY THE SAME

On the Same

ALL works are inferior to thy dignity, more than admirable Mistress of the world for thy glory is beyond all works and all that is corruptible. But the work that Constantinus brought thee is really worthy of, O Virgin, it well represents the sceptre of thy Son and the thrice-blessed passion of His flesh.

17.—BY THE SAME

On the Picture of the Mother of God

If one would paint thee, O Virgin, he had need of stars rather than of colours, that thou, as the Gate of light, mightst be painted in luminaries.

GREEK ANTHOLOGY

ἀλλ' οὐχ ὑπεῖκει ταῦτα τοῖς βροτῶν λόγοις·
 ἃ δ' οὖν φύσις παρέσχε καὶ γραφῆς νόμος,
 τούτοις παρ' ἡμῶν ἱστορῇ τε καὶ γράφῃ.

5

18.—Εἰς τὴν τυβλαν

Ὅστέα σου, Παλάμηδες, ἔδει πρὶς θέντα γενέσθαι
 ὄργανα τῆς τέχνης τῆς ἀπὸ τοῦ πολέμου·
 ἐν πολέμοις γὰρ ἐὼν ἕτερον πόλεμον κατέδειξας,
 ἐν ξυλίνῳ σταδίῳ τὸν φιλικὸν πόλεμον.

19 —Εἰς τινα ἱατρὸν Ἀσκληπιάδην

Ἀσκληπιάδης ἱατρὸς ἤρπασεν κόρην,
 μετὰ τὴν φθορὰν δὲ τοῦ γάμου τῆς ἀρπαγῆς
 ἐκάλεσε πλῆθος εἰς τὸν αὐθέντην γάμον
 ἀνδρῶν χορευτῶν καὶ γυναικῶν ἀθλίων·
 τῆς οἰκίας δὲ συμπεσούσης ἐσπέρας,
 πάντες κατηνέχθησαν εἰς ἥδου δόμους,
 νεκροὶ δ' ἔκειντο περὶ νεκροῖς πεπτωκότες·
 νυμφῶν δ' ὁ σεμνός, ἐκ ῥόδων πεπλεγμένος,
 ἐκ τῶν φόνων ἔσταξεν αἷμα φοῖνιον.

5

20.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

Σιγῶν παρέρχου τὸν ταλαίπωρον βίου,
 αὐτὸν σιωπῇ τοῦ χρόνου μιμουμένος·
 λαθὼν δὲ καὶ βίωσον, αἱ δὲ μὴ, θανῶν.

MISCELLANEA

But the stars yield not to the voice of mortals
Therefore thou art delineated and painted by us
with the material that nature and the laws of
painting afford.

18.—*On a Draught Board*

THY bones, O Palamedes,¹ should have been sawn
up and made into instruments of the art that is
derived from war. For being in the wars thou didst
invent another war, the war of friends on a wooden
field.

19.—*On a Physician named Asclepiades*

THE physician Asclepiades stole a girl, and after
the outrage of his stolen wedding invited to his
authentic wedding a crowd of dancers and vile
women. The house collapsed in the evening and
all were sent down to the house of Hades. Corpse
lay clasping corpse, and the lordly bridal chamber,
with its wreaths of roses, dripped with red blood
from the slaughter.

20.—PALLADAS OF ALEXANDRIA

PASS by this miserable life in silence, imitating by
thy silence Time himself. Live likewise unnoticed,
or if not, thou shalt be so in death.

¹ He was said to have invented the game of draughts
during the Trojan war.

21.—ΣΤΡΙΓΞ ΘΕΟΚΡΙΤΟΥ

Οὐδενὸς εὐνάτειρα, Μακροπτολέμοιο δὲ μάτηρ,
 μαίας ἀντιπέτροιο θοὸν τέκεν ἰθυντήρα,
 οὐχὶ Κεράσταν, ὃν ποτ' ἐθρέψατο ταυροπάτωρ,
 ἀλλ' οὐ πιλιπες αἰθεπάρος φρένα τέρμα σάκους,
 οὔνομ' ὄλον, δίζων, δε τὰς Μέροπος πόθον
 κούρας γηρυγόνας ἔχε τὰς ἀνεμῶδες
 δε Μοῖσα λιγὺ πᾶξεν ἰοστεφάνω
 ἔλκος, ἀγαλμα ποθοιο πυρισμαράγω
 δε σβέσεν ἀνορέαν ἰσαυδέα
 παπποφόνου Τυρίαν τ' . . .
 ᾧ τόδε τυφλοφόρων ἐρατὸν
 πᾶμα Πάρις θέτο Σιμιχίδας.
 ψυχάν, ᾧ βοτοβάμων,
 στήτας οἶστρε Σαέττας,
 κλωποπάτωρ, ἀπάτωρ,
 λαρνακόγυι, χαρεῖς
 ἀδὺ μέλισδοις
 ἔλλοπι κούρα,
 Καλλιόπα,
 νηλεύστω.

Paraphrase The wife of Ulysses and mother of Telemachus (Pen was, according to one legend, said to have been the son of Penelope either by Hermes or by all the suitors) gave birth to the swift shepherd of the goat, the nurse of Zeus (in whose place a stone was given to Cronos), not Comatas (see Theophrastus, *Id.* vii. 78, κείρας "horn" may be used for κόμη "hair," him whom bees nourished, but him with whom Pitys (who becomes, if you take away the P, *itys*, the rim of a shield) was once in love, Pen by name, half goat, half man, who felt desire for Echo, the maiden who divides the voice, who is the child of the voice and like to the woman, as who made for the Muse the shrill pipe, Syrinx has the two meanings of the Latin

MISCELLANEA

21.—THE PIPE OF THEOCRITUS

THE bed-fellow of nobody and mother of the far-fighter gave birth to the swift director of the nurse of him whose place a stone took, not Cerastus, whom the child of the bull once reared, but him whose heart once was burnt by the edge of a shield lacking a P, whole by name, a double animal who felt desire for the Meropian girl born of a voice and like to the wind, who put together for the violet-crowned Muse a shrill wound, the monument of fiery love, he who quenched the bravery that had the same name as the slayer of his grandfather and freed the Tyrian maiden from it, he to whom Paris Simulchidas offered this beloved possession of the blind hearers, rejoicing in thy soul at which, O tender of flocks, tormentor of the Sættian woman, son of a thief, without a father, box-footed, mayst thou sweetly play to the mute girl, Calliope the invisible

fiatula, the monument of Nyrus, the object of his ardent love—he who (at Marathon, where P'an is said to have personally helped the Athenians) quenched the valour of the Persians who bear the same name as Perseus, the slayer of his grandfather Acrisius, and freed Europe from them. To him Theocritus he plays on his name, taking Theocritus as meaning "nugger of girls" also called Simulchidas, offered the beloved possession of the violet-bearing pastoral poets (*vepés*, "blind", *vepés*, "violet"). Taking joy in this pipe, O P'an, goat mounter "hoof-footed", beloved of Lycaian Omphale, son of the thief Heracles with no known father (since Penelope lay with all the suitors), play sweetly on it to the dumb maiden, the invisible Muse, heho.

22.—ΣΙΜΙΟΤ Ο ΠΕΛΕΚΤΣ

Ἀνδροθέῃ δῶρον ὃ Φωκεύς κρατερῆς μηδούνας ἦρα τίνων Ἀθήνῃ
 τῆμος, ἐπεὶ τὰν ἱερὰν κηρὶ πυρίπνυ πόλιν θήβαλῳσεν
 οὐκ ἐνδριθμοι γεγαῶς ἐν προμάχοις Ἀχαιῶν,
 οὗν δ' ἐς Ὀμήρειον ἔβα κέλευσθον,
 τρεῖς μάκαρ, ὅν σὺ θυμῷ
 ἔδ' ἔλβος
 ἀεὶ πνεῖ.

6

Ἰλαος ἀμφιδερχθῆς.
 σὺν χάριν, ἀγνὰ πολύβοσκε Παλλὰς.
 ἀλλ' ἀπὸ κρανῶν ἰθαρήν νύμα κόμειε δυσκλής
 Δαρδανιδῶν. χρυσοβαφεῖς τ' ἐστυφέλιξ' ἐκ θαμέθλων ἔνακται.
 ὥπας ἑπειὺς τέλειπυρ, τῷ ποκὰ πύργων θεοτεύκτων κατέρειψεν αἶπας.

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To be read thus :

Ἀνδροθέῃ δῶρον ὃ Φωκεύς κρατερῆς μηδούνας ἦρα τίνων Ἀθήνῃ
 ὥπας' ἑπειὺς τέλειπυρ, τῷ ποκὰ πύργων θεοτεύκτων κατέρειψεν αἶπας.
 τῆμος, ἐπεὶ τὰν ἱερὰν κηρὶ πυρίπνυ πόλιν θήβαλῳσεν
 Δαρδανιδῶν, χρυσοβαφεῖς τ' ἐστυφέλιξ' ἐκ θαμέθλων ἔνακται
 οὐκ ἐνδριθμοι γεγαῶς ἐν προμάχοις Ἀχαιῶν,
 ἀλλ' ἀπὸ κρανῶν ἰθαρήν νύμα κόμειε δυσκλής
 οὗν δ' ἐς Ὀμήρειον ἔβα κέλευσθον,
 σὰν χάριν, ἀγνὰ πολύβοσκε Παλλὰς
 τρεῖς μάκαρ ὅν σὺ θυμῷ
 Ἰλαος ἀμφιδερχθῆς.
 ἔδ' ἔλβος
 ἀεὶ πνεῖ.

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23.—Εἰς τὴν βιβλον Μάρκου

Εἰ λύπης κρατέειν ἐθέλεις,
 τήνδε μάκαιραν ἀναπτύσσων
 βίβλον ἐπέρχεο ἐνδυκέως,
 ἥς ὕπο γνωμὴν ὀλβιστην
 ρεῖά κεν ὄψεαι ἐσσομένων,
 δυτῶν ἡδὲ παροιχομένων,
 τερπωλὴν τ' ἀνίην τε
 καπνοῦ μηδὲν ὀρειοτέρην.

5

MISCELLANEA

22. THE AXE OF SIMLAS

PHOCIAN Epeius, in gratitude for her strong device, gave to the virgin goddess Athena the axe with which of old he laid in ruin the high, god-built towers, then when he burnt to ashes with fire-breathing doom the holy city of the Dardanidae and dashed down from their seats the gilded kings, a man who was not reckoned among the chieftains of the Achaeans, but one of low degree who carried water from the pure fountains. But now he has entered on the path of Homer, thanks to thee, holy Pallas of many counsels. Thrice blessed he whom with a gracious mind thou watchest over. This blessedness ever lives and breathes.

23.—*On the Book of Marcus*¹

If thou wouldst overcome sorrow, unroll and peruse with care this blessed book from which thou shalt with ease look on wealth of doctrine concerning things to be, things that are, and things that were, and shalt see that joy and pain are no better than smoke.

¹ Nothing is known regarding it.

24.—ΣΙΜΙΟΤ ΑΙ ΠΤΕΡΥΓΕΣ ΕΡΩΤΟΣ

Λεῦσέ με τὸν Γᾶς τε βαθυσιτέρῳ ἀνακτ', Ἀκμονίδαν τ' ἄλλανδεις ἐδράσαντα,
 μηδὲ τρέσης, εἰ τόσος ὢν δάσκη βέβριθα λάχνα γένηαι
 τῶμος ἐγὼ γὰρ γενόμεν, ἀνέκ' ἔκραιν' Ἀνώγκᾳ,
 πάντα δὲ Γᾶς εἴκε φραδαῖσι λυγραῖς
 ἔρπειαι, τ'πάνθ' ὅσ' ἔρπει
 δι' αἴθρας.

Χάους δέ,

οὔτι γε Κύπριδος παῖς

ὠκυπέτας οὐδ' Ἄρεος καλεῖμαι·

οὔτι γὰρ ἔκρανα βίᾳ, παυλόγῳ δὲ πειθοῖ·

εἴκε δέ μοι γαῖα, θαλάσσης τε μυχοί, χάλκεος οὐρανός τε·

τῶν δ' ἐγὼ ἐκνοσφισάμαν ὠγύριον σκάπτρον, ἔκρινον δὲ θεοῖς θέμιστας.

24.—SIMIAS WINGS OF LOVE

Look on me, the lord of broad-bosomed Earth, who stablished the Heaven¹ elsewhere, and tremble not if, little though I be, my cheeks are heavy with bushy hair. For I was born when Necessity was ruler, and all creeping things and those that move through the sky yielded to the dire decrees of Earth. But I am called the swift-flying son of Chaos, not of Cypris or of Ares, for in no wise did I rule by force, but by gentle-voiced persuasion, and earth and the depths of the sea and the brazen heaven yielded to me. I robbed them of their ancient sceptre and gave laws to the gods.²

¹ Uranus was son of Aeon.

² This is the Eros of the old cosmogonies and of early speculation, the ordering and unifying power which succeeded to Chaos, here called actually the son of Chaos, elsewhere the son of Night (Arist. *Birds*, 695) always one of the oldest of the gods. See Plato, *Symposium* 178 b.

GREEK ANTHOLOGY

28—ΒΗΣΑΝΤΙΝΟΥ ΒΛΜΟΣ

Ὅλος οὖν με λιβρός ἱρῶν
 λιβυῖσσι, οἷα καλῇ
 Ἵποφοιήσῃ τέττει
 Μαιλαρε δ' ἐπερθε πέτρῃ Νάξιας θοομέναι
 Παμάτων φειδόντα Ἰάκωσ· οὐ στρογγύλῃ λεγνύει
 Ἰξας εὐαθέως μελαινει τρεχέων με λυσίων
 ἔε γὰρ βωμὸς οὔτ' ἐμὴ μήτε γλῶσσον
 Πληθὺς, μητ' Ἀλκιῶν παγόντα βῶλαις
 Ἰλιδ' ὅν' ἑνὸς ἀνθρώπου δέταξε φύτλη
 Λαβούτε μηκυδὼν αἶρα,
 λισσάσιν ἀμφὶ ἑστρίψιν
 Ὅσσοι κίμονται ἑνὶ δαίαι,
 Ἰσορροπὸς πελάγε μοι
 Σὺν Οὐρανοῦ γὰρ ἐκίσταται
 Ἰάκωσ μ' ἐταίρε γήγενης
 Τλατ' αἰζῶν τετρητῇ
 Ἐκείνη παλιν ἀφ' ἰσίων
 Σὺ δ' ὡς πῶς ἐπὶ πρὸς ἡν
 Ἰάκωσ ποταμὸς Ἰορδάνος,
 ἔτινος τ' ἐπισπείσεις τέ μοι
 Τμηττιὰς πολὺ λαοτέρην
 Σπαρτὴν ὅττι· ἰδίᾳ ἐν θάλασσιν
 Ἐς ἐμὴν τείξιν· καθάρως γὰρ ἔγω
 Ἰοὺ ἰόντων τερωμῶν, οἷα κείθε ἔκωτος
 Ἀμφὶ Νάξια ἑσθρῆλαι, ὅν' ἐχέουσιν Μυρῆς
 Σαί, Τριπατῶν, πορφύρεον φῶρ ἡνιόχῃ προῦ

2 The poem is acrostic, the first letters of the lines making
Oscar's name: Oscar keeps from us / a quiet secret but sends
fire for many years. 7. It is a present probably to the
Empress Nadira. 2 Franklin Pierce

MISCELLANEA

25.—BESANTINUS. THE ALTAR¹

THE black cloud of victims does not, like purple,
dye me with its reddening stream, and the knives
sharpened on the Naxian stone spare the flocks of
Pan, the sweet-scented juice of the Arabian trees²
does not blacken me with its curling smoke. Thou
seest in me an altar not composed of golden bricks
or the clods of Alibee,³ nor yet that altar be like to
me which the two gods born in Cynthus built, taking
the horns of the goats that feed about the smooth
ridges of Cynthus.⁴ For together with the children
of Heaven⁵ did the earth-born Nine rear me, the
Muses to whose art the King of the gods granted
immortality. And naivest thou,⁶ who drukest of
the spring that the Gorgon's son⁷ opened with a
blow of his hoof, sacrifice and pour on me libations
in abundance sweeter than the honey of Hymettus'
bees. Come to meet me with a confident heart, for
I am pure of the venomous monsters which lay hid
on that altar in Neae of Thrace that the thief of the
purple ram⁸ dedicated to thee, Triton-born, hard by
Myrinn.⁹

¹ The altar of horns on the hill Cynthus, in Delos, was said to have been built by Apollo and Artemis themselves when children. See Laïmachus *Hymn to Apollo* v. 60.

² Not, it would seem, the Graces, but the three Heliconian Muses, Mneme, Melite, Aoida.

³ i.e. Hadrian himself a poet.

⁴ Pegasus, who set the fountain of Hippocrene running with a blow of his hoof.

⁵ Jason, who was said to have built the altar in the island of Neae, from which issued the quake that bit Phalotetes. On this altar the following poem, "The Altar of Demosia," is supposed to have been inscribed. Besantinus, of course, is alluding to Democles' poem.

⁶ Not the town in Aeolia, but another name for Lemnos.

26.—ΔΩΣΙΑΔΑ ΒΩΜΟΣ

Ειμαρσενός με στήτας
 ποσις, μέροψ δίσσας,
 τεῦξ', οὐ σποδεύνας, ἱνίς ἔμπουσας, μόρος
 Τευκροιο βούτα καὶ κυνὸς τεκνώματος,
 Χρύσας δ' αἶτας, ἄμος ἔψανδρα 5
 τὸν γυιοχαλκὸν οὖρον ἔρραισεν,
 δὲν ὠπατῶρ δίσσενος
 μόρησε ματρώρριπτος
 ἔμον δὲ τεῦγμ' ἀθρησας
 Θεοκρίτοιο κτάντας, 10
 Τριεσπεροιο καυτας,
 θωίξεν τῆνινξας
 χάλεψε γάρ νιν ἰῶ
 συργαστρος ἐκδύς γῆρας
 τὸν δ' ἄπει λινεῦντ' ἐν ἀμφικλυστῶ 15
 Πανὸς τε ματρὸς εὔνετας, φῶρ
 διζῶος, ἱνίς τ' ἀνδροβοῶτος ἰλιοραιστῶν
 ἦρ' ἀρδιῶν ἐς Τευκρίδ' ἀγαγον τριπορθοί

Paraphrase. The husband of Meleus (who wished to dress in man's clothes and go with Jason to Moloss), Jason, the man who was re-nunated, made me, not Achilles, the son of Thetis (who changed her self, when courted by Peleus, into an *ἑκτορας*), he who was cast into the fire by his mother and was slain by Paris, the hero-man, the son of Hecuba who was changed into a bitch, but Jason, he who was dear to Athens Chryse, when Meleus the worker of men, Pelias and Jason himself broke Tama, the brazen watchman of Crata, who was wrought by Hephaestus the god born without a father, and husband of two wives, Aphrodite and Aglaia), whom his

MISCELLANEA

26—DOSIADAS. THE ALTAR

THE husband of the woman clothed in male attire, a man who was twice young, made me, not he who lay on the fire, the son of the Eupusa, whose death was due to the Trojan coward, offspring of a dog, but the friend of Chryse, when the cook of men struck the brazen-hubbed watchman whom the fatal-less husband of two wives, he who was cast away by his mother, toned to fashion. And when he had looked on my structure, the slayer of Theocritus, the burner of ham of the three nights, called out for it afflicted him with its poison, the belly-creeper tant had put off old age. And him at the sea-girt place, the husband of Pan's mother, the thief with two lives and the son of the man-devourer, for the sake of the shafts that destroyed Ilium, brought to the Teucrian city thrice sacked.

mother Hera threw down from heaven. When Philoctetes, who slew Paris and burnt the body of Hector (whom Zeus begat during the three nights he lay with Alcmena) saw me, he cried out in pain, for the snake that cast a skin hurt him with its poison. And him in the island of Lemnos where he tarried. Odysseus, the husband of Lencippe, the thief of the Palladion, who went twice to Hades, and Diomedes, the son of Tydus (who ate the heart of Melanippus, for the sake of his arrow, fatal to Troy, persuaded to come to the Trojan land, thrice laid waste (by Hector, the Amazons, and the Greeks).

Kostenlos

$$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & 1 \\ 1 & -1 \end{pmatrix}$$

சென்னை நகரில் உள்ள பல்வேறு பள்ளிகளில் படிப்பதற்கான வசதிகளை அதிகரிக்க அரசு முயற்சி எடுத்துள்ளது. இதன் கீழ், சென்னை நகரில் உள்ள பல்வேறு பள்ளிகளில் படிப்பதற்கான வசதிகளை அதிகரிக்க அரசு முயற்சி எடுத்துள்ளது.

අනුරාධපුරයේ පැරණි පාලන ක්‍රමය

Abstract

[illegible]

Θαύτ' ὕδ' αἰόλαις νεβροῖς κῶλ' ἐλλείψεων ὁρσιπύδων ἰλάφων τέρπεσσι·

[illegible]

ಮರ್ಗರೇಟ್ ಮೊರಿಸ್ ಅವರ 'ಪ್ರಾಣಿ' ಅಂಶದ ಕಥೆ ಮತ್ತು ಅದರ

[illegible]

TABLE 1. *Mean (SD) age (years) and height (cm) of the 100 children in the study*

δὲ μὲν περὶ καὶ τὸν ἐκλειπὸν ὕρουσ' αὐτῆν, μακροτέρῳ πλάτυσται πλεονάζοντι τῷ ὕρῳ.

βλαχαί τ' οἶον πολυβίβαν δὺν ὀρέων νομὸν ἐβαν ἑταρσφύσαν δι' αὐ' ἄμυται Νυμφόφω

සමස්ත ප්‍රතිචාරයන් සඳහා ආර්ථිකයේ ස්ථාවරත්වය සහතික කර ඇත.

ΑΠΟΤΥΧΗΝ ΑΝΤΙΣΤΗΝΤΕΣ ΤΗΝ ΑΝΑΓΗΝ ΤΩΝ ΧΡΩΜΑΤΩΝ

മുൻകൂട്ടം പല ചോദ്യങ്ങൾ ഉയർന്നു വന്നു. നാലാം നൂറ്റാണ്ടിലെ

ਭੂਲ' ਦੇ ਸਿਰਮੌਰ, ਹੋਰ ਭੂਲਾਸ਼ ਦੇ ਲੋਕਾਂ ਨਾਲ ਮਿਲਾ ਮਿਲਾਪ

2199 696257 701 1428 Air 92475

உயர்வு செய்து கொடுக்கப்படுகிறது.

Page 4 of 4

To be read thus -

Κωτίλας

ματέρας

τῇ τῶδ' ἄτριον μέλου

Δωριέας ἀνδρόνους

πρόφρων οὐ θυμῷ δέξοι' οὔ γὰρ ἀγνώεις

λίγυϊά μιν καὶ ἴφει ματέρδεσσι ὥδεις

τὸ μὲν θεῶν εἰσιβόας Ἑρμῆς ἔκζετ' ἀέροις

φύλ' ἐς βροτων, ὑπὸ φύλας ἑλὼν πτερύσσει ματέρδεσσι

ἀεργετ' ὅτ' ἐκ μέτρου μοροβέβηκονος μέγαν παρόνδ' ἀέξεον

ἀριθμὸν εἰς ἔκταν δεκάδ' ἰχνίων ἐσόμενα νέμεντα θυμῶν

θούδ' ὅτ' ἐπερθεῖν δόκας λείχρινον φέρον νεῦμα ποδῶν σποράδων τιφασσεν

ἵχνην εἰκῆν ταν κακοῖσιν Πιερίδων μοσδόντων αἰῶνι,

θουῖς ἵα' αἰθέρας νεβροῦς κῶλ' ἀλλάσσων ὁσπερὶ οὖν ἐλάφον τέκεσσι,

ταῖς δ' ἀμφοτέρω πόθω φύλας ματέρδεσσι βέοντ' αἰψα μεθ' ἀμφοτέρω μαζίν,

πᾶσαι κραιστοῖς ὅπερ ἄκρον ἵεμεναι κασι λόφον κατ' ἀρβύλας ἵχνης τίστηναι

βλαχέει δ' αἰῶν πολυβότων ἐν' ἀρέων νομὸν ἔβαν τετυσομένων ἐς ἐν' ἔκταν Νυμφῶν

καὶ τὶς ἐμμέθυτος ἀμφίταλτον αἰψ' αὐθιγὸν ὄψρ' ἐν κόλπῳ θεξάμενος θαλαμῶν ἀνχοπῶν

βίμφοι πετρώκοντον ἐκλινὸν ὄρουσ' ἐνθάδ', ματέρδεσσι κατὰ μένος βαλίας ἐλόντες

κῶλ' ὅπτα βούτ' ἀκρὸν μεθέκων, δ' ἄφ' ἀφ' ἀκρὸν νιφοβόλων ἐν' ὄρεσιν ἔσσονται ἄγχι

ταῦσι δ' ἡ βαίμων κλυτὰς ἰσά θούδ' ὁσέων ποσι πολυέλοκα μετρίαι μέτρα μολπῆς.

foot-starting stag.—Now these fawns through immortal desire of their dear dam do rush apace after the beloved teat, all passing with far hastening feet over the hills in the track of that friendly nurse, and with a bleat they go by the mountain pastures of the thousand feeding sheep and the caves of the slender-ankled Nymphs, till all at once some cruel-hearted beast, receiving their echoing cry in the dense fold of his den, leaps speedily forth of the bed of his rocky lair with intent to catch one of the wandering progeny of that dappled mother, and then swiftly following the sound of their cry straightway darteth through the shaggy dall of the snow-clad hills.—Of foot as swift as theirs urged that renowned God the labour, as he sped the manifold measures of the song

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28.—ΑΝΑΣΤΑΣΙΟΥ ΤΟΥ ΤΡΑΤΑΟΥ

Εἰς τὴν σταύρωσιν

Χριστος ἐπὶ σταυροῖο πεπαρμένος ἦν ποτε γυμνός,
 μεσσοθι, ληιστῆρας ἔχων ἐκυτερθε παγεύτας
 καὶ μιν ἀκηχεμένη λεγέως ὀλοφίρετο μητηρ
 λύγδην ἰσταμένη, καὶ παρθενὸς ἄλλος ἑταῖρος·
 καὶ μιν καυχάλοωντας ἐνείκεον ἄνδρες ὁδίται 8
 κάμμορον, οὐτιδανον καὶ υνάλκιδα φῶτα καλεῦντες·
 καὶ οἱ διψαλῆσι στυγερίῃ ὤρεξε ποτῆτα
 λαὸς Ἰουδαίων μθεμίστιος, αιματοχάρμης,
 ὄξει κερνάμενος πικρὸν δεπας, εἶδαρ ὀλεθροῖ.
 ἀλλ' ἀκέων τετύγυστο καὶ οὐκ ἀπαμυνετο Χριστός. 10
 Χριστος, ὁ καὶ Μαρτῆς καὶ ἀθανάτου πατρος υἱός.
 ταῦτα τις ἀνθρώπων ἀγέρωχος νῆπιος ἔσται
 κῆρι λογιζόμενος καὶ ὀρωμένος ἐν πινακессιν
 ἄνδρες γὰρ θεὸς ἔστιν, ὁ δὲ βροτὸς οὐδὲν ἀρείων.

29.—ΙΓΝΑΤΙΟΥ

Ἰγνάτιος παλλήσιν ἐν ἀμπλακίῃσι βιώσας,
 ἔλλεπον ἡδυφάους ἡελωιο σελας
 καὶ νῦν ἐς δνοφερον κατακευθομαι ἐνθυδε τύμβον,
 οἶμοι ψυχῇ μου μακρὰ κολαζόμενος
 ἀλλά, κριτὰ (βροτὸς εἰμ, συ δ' ἀφθίτος ἡδ' ἐλείμων), 5
 Ἰλαθι, Ἰλαθί μοι ὀμματι εὐμεναι

30.—ΤΟΥ ΑΥΤΟΥ

Εἰς Παῦλον μοναχόν

Σῶμα μέν, οὐκ ἀρετὴν οὔδε τύμβος νέρθε κέκευθε
 κεδνοῦ Παύλοιο· ὥστε γὰρ ἡελίου

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28. ANASTASIUS THE LISPER

On Christ Crucified

CHRIST once was nailed naked on the cross, in the midst, with robbers crucified on either side. And His Mother, grieving sore, bewailed Him loudly, standing by and sobbing, and another, His virgin companion.¹ And the wayfarers mocked and reviled Him in His misery, calling Him a man of no account or courage. And the wicked and blasphe-mous people of the Jews offered Him, when He thirsted, an abominable drink, filling a bitter cup with vinegar, the potion of death. But Christ, outstretched there, was silent and resisted not, Christ, the Son of Mary and an immortal Father. A proud man said he was an infant when he reflects on this in his heart and sees it in pictures, for God is better than men, but man is no way better than God.²

29.—IGNATIUS

I, IGNATIUS, who lived in many sins, have left the brightness of the sweet sunlight, and here I am hidden in a dark tomb, my soul enduring, alas! long punishment. But, O Judge (I am a mortal and thou eternal and merciful), look on me graciously with benignant eye.

30.—BY THE SAME

On the Monk Paul

THIS tomb hides beneath it the body, not the virtue, of renowned Paul, for his admirable dis-

¹ St. John.

² This last line is so silly that I think it must be corrupt.

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τοῦδ' ἔγ' ἀπαστράπτουσιν ἄριπρεπέες λόγοι αἴγλη,
 ἢ δ' ἀρετῆς κυμαται εὐχος ἔχουσι μέγα.
 εἴκασιν ἐς λυκυβαντας ἰδὲ τρισὶν ἤρκεσε γαίῃ, 3
 ζήσας δ' αὖ λογικῶς ἐσθλὸν ἔδεκτο τέλος

31.—ΤΟΥ ΑΥΤΟΥ

Εἰς Σαμουήλ διακονῶν τῆς μεγάλης ἐκκλησίας
 Ἱερὸς ἐν λαγόνεσσι Σαμουήλ κεύθεται γαίης,
 πάντα λιπὼν βίотου, ὅσσα περ εἶχε, θεῷ
 καὶ νῦν εὐσεβέων εἰσεδραμε φαίδιμον αὐλήν,
 δόξαν ὑπὲρ μεγάλων ληψόμενος καμάτων.

32.—ΑΡΕΘΑ ΔΙΑΚΟΝΟΥ

Γεγονότος δὲ καὶ ἀρχιεπισκόπου Καισαρίας Καππαδοκίας

Ἐπὶ τῇ ἰδίᾳ ἀδελφῇ

Εἰ καὶ μοι λύχνον αἰῶνος ταχὺς ἐσβησεν οἶτος,
 λαμπάδος ἡμετέρης φέγγος ἀμερσαμένος,
 ἀλλὰ γ' ἄρ' ἤρκεσε λυσση εἷς κακότητος ὁ δαίμων
 πᾶσαν ἐμὴν τελέσαι στυγναλεὴν βιοτήν
 θῆκέ με χερρὶν ἐγγυς ἀειρομένοι μοι μαζοῦ, 5
 οὐδ' ἐπὶ τέκνον ἴδον καλὸν ἀθυρομένον,
 ἦδ' ὅτε τοκεῦσιν ἀγαλμα παραγκύς· τῷ γέ με πένθος
 ἀτλητον μαλερῷ τηκεδονος δάμασε
 πυρσῷ· τρεῖς πρὸς εἴκοσ' ἐποιχομένην ἐνιαυτοῦς
 ἔσχευ τὺμβος ὁδε ξεινοδόκος γενέθλης 10
 ἡμετέρης· ἐνθ' ὕφηνον γενετῆρες ἅπασι
 γηραλέοι θρήνον τιλλόμενοι πολὺν,
 καὶ χορὸς εὐγενέων στενάχοντες ἀδελφῶν Ἀντιῆς
 μνωμένοι ἀσπασίως εἶδος ἀγλαΐης.

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courses are dazzling as the light of the sun, and the labours of his virtue have great glory. For twenty years and three he endured on earth, and having lived conformably to the Word, met with a good end.

31. — BY THE SAME

On Samuel, Deacon of the Great Church

HOLY Samuel lies hid in the womb of earth, having left all the possessions he had to God, and now he hath entered the bright court of the pious to receive glory for his great labours.

32. — ARETHAS * THE DEACON,

WHO BECAME ALSO ARCHBISHOP OF CASERTA IN
CAPTADOCIA

On his own Sister

EVEN if swift fate has put out the lamp of my life, depriving my torch of its light, yet did my evil demon satisfy the fury of his spite in making all my life wretched. He made me a widow early just as my breasts were swelling, nor did I look on a fair child at play, the sweet jewel in a parent's arms. Therefore did mourning overcome me by the cruel torch of decline. In my twenty-third year did this tomb, the hospice of my race, receive me. There did my aged parents weave for all a dirge, tearing their grey hair, and the company of Anna's noble brothers groaned as they bethought them fondly of the brilliance of her beauty

* Arethas (tenth century A.D.) is now best known as the owner of a fine library, from which some of our most precious MSS. (*inter alia* the Bodleian Plato) come.

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33.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὴν αὐτὴν

Ἴο σεμνὸν ἦθος, τὴν φιλήνθρωπον χάριν,
τὸ πρὸς τεκόντας τοῖ τροποῦ πειθήνιον
(αἰδῶς γὰρ ἦγεν ὡς διδασκαλὸς μέγας
παρῶν), τὰ λαμπρὰ τοῦ γένους γνωρίσματα,
καὶ τὰς φιλανδρῶν ἐνστάσεις πρὸς τὴν φύσιν
κλονοῦσαν ἀστηρικτὰ χηρείας βία,
ἀντεμπλοκῇ δὲ κρειττόνων ἡττωμένην¹
(ἀφ' ᾧ τὰ φαιδρὰ στέμματα πρὸς ἄξίαν
μονάνδρον ἐκλαμπόντα, τὴν παρρησίαν
Ἀντικεῖ ἀμαυροῦν οὐ δύνησεται τάφος.
παντῶν γὰρ αὐτῆς οὐδαμῶς λείβοι στόμα
καλὸν φερούσης νοσητῆμα τῷ βίῳ
εἰ δ' οὖν, λαλήσει καὶ γραφὴ παντῶν πλέον
αὕτη παρ' αὐτὸν τὸν τιφὸν τεθειμένη.

5

10

34.—ΤΟΥ ΑΥΤΟΥ

Εἰς Φεβρωνίαν μοναχὴν

Δράσέ τι πού καὶ νερτερίοις μετὰ πνεύμασιν ἀνδρῶν
Φεβρωνία ἐῆς σύμβολα συμπαθούς,
εἴ τις κἀνθαδὲ χρεῖῳ ἀφνειῶν ἦε πένησιν·
οὐδὲ γὰρ οὐδ' αὐτοῦ τῆς σφετεριῆς ἐς ἅπαν
ψυχαὶ ληθονται μεγαθυρῶν εὐεργετῆς·
ἔρπα γε μὴν αἰῶν ἡμετέρου βιώτου
ἄρκιος εἴη θεῖον ἐπὶ προέμεν θάλαμόν μιν
Χριστοῦ, τὸν ῥα νῦν σεμνὸν ἔλ' ἀφθορίης,
λαμπάδ' ἑλαίῳ φαιδρινονοῖσα φιλοπτωχεῖς·
ἥς τοδε στήμ' ὕπνου γνώθι πολυχροίου.

5

10

¹ So Boissonac etc. ἡττωμένης M.B.

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33.—BY THE SAME

On the Same

THE tomb shall not have power to obscure the austere virtue of Anna, the grace of her kindness, her submissive ways towards her parents (for modesty was with her like a great teacher and guided her), the brilliant characteristics of her race, her resistance, owing to love of her husband to nature which tried to shake her unsupported widowhood by force, but was overcome by her clinging to the Higher Powers (whence the bright crowns shining forth in testimony of her worth in refusing to re-wed), and finally her frankness. For the mortals of all can by no means forget her who gave so good an admonition by her life. But if they do, this inscription placed beside her tomb shall speak more than all.

34.—BY THE SAME

On the Nun Ecbroma

EBROMA must surely have given some token of her sympathy to the spirits below likewise, if there, too, the poor have need of the wealthy for not even there do the souls of the generous forget entirely their beneficence. But in any case the space of our life¹ would suffice to send her forth to the holy bridal chamber of Christ, whom she took as the bridegroom of her chastity, keeping bright her lamp with the oil of love for the poor. Learn that this is the monument of her long, long sleep.

¹ i.e. her good works when alive

GREEK ANTHOLOGY

35.—ΘΕΟΦΑΝΟΥΣ

Εἶθε κρίνον γενόμεν' ἀργένναον, ὄφρα με χερσὶν
ἀρσαμένη μᾶλλον σῆς χροτιῆς κορέσῃς.

36.—ΚΟΜΙΗΤΑ

Ἄμφοτέρας, πολύμυθε, Κομητᾶς σεῖο ἀθρήσας
κύρβεις γηραλέας, θῆκεν ἀειθαλέας.

37.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὴν ὑπ' αὐτοῦ διωρθωμένην Ὀμήρου ποίησιν
Σεῖο βίβλους, μεγάθυγε, Κομητᾶς, Ὀμηρε, δὺ' ἄρδην
εὐρῶν γηραλέας, τευξατο ὀπλοτέραι·
γῆρας ἀποξυσσας γὰρ ἀριπρεπέας τε βροτοῖσι
παμπαν ἔδειξε σοφοῖς, οἷσιν ἔνεστι νόος.

38.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Εὐρῶν Κομητᾶς τὰς Ὀμηρείους βίβλους
ἐφθαρμένας τε κούδαμῶς ἐστιγμένας,
στίξας διεσμύλευσα ταύτας ἐντέχνως,
τὴν σαπρίαν ῥύψας μὲν ὥς ἀχρηστίαν,
γρύψας δ' ἐκαινούργησα τὴν εὐχρηστίαν.
ἐντεῦθεν οἱ γρύφοντες οὐκ ἐσφαλμένως
μαθητιῶσιν, ὥς ἔοικε μαυθίνειν.

5

¹ *cp.* the anonymous couplets, Book V 85, 80.

² *i.e.* Homer

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35.—THEOPHANES

Would I could be a white lily that thou mightest
take me up in thy hands and ate me still more with
thy skin¹

36.—COMETAS

Teller of many tales,² Cometás, seeing both thy
tables were aged, made them ever asting.³

37.—BY THE SAME

On the Poems of Homer corrected by him

GREAT-SOUL'D Homer, Cometás having found thy
books utterly aged, made them younger, for, having
scraped off their old age, he exhibited them in new
brilliancy to those of the learned who have under-
standing.

38.—BY THE SAME

On the Same

I, COMETÁS, finding the books of Homer corrupt and
quite unpunctuated, punctuated them and polished
them artistically, throwing away the filth as being
useless, and with my hand I rejuvenated what was
useful. Hence writers now desire to learn them not
erroneously, but as is proper

¹ This Cometás, who lived probably at about the date of
the compilation of the *Anthology* (tenth century A.D.), made,
as we see from this and the following epigram, a corrected
text of Homer

GREEK ANTHOLOGY

39.—ΙΓΝΑΤΙΟΥ

Εἰς τὰ αὐτοῦ

Ἰγνάτιος τάδε τεῦξε σαφῆς παλῦιδρις ἀοιδῆς·
Ἰγνάτιος τάδε τεῦξεν, δς ἐς φάος ἤγαγε τέχνην
γραμματικὴν, λήθης κευθομένην πελῶγει.

79A

Τὰ τοῦ Πλάτωνος ἐξερευνίσας βάθη
τὰ τῶν λογισμῶν ἐξερίζουσας πάθη.

40.—ΚΟΜΗΤΑ

Ὅππότε Παμμεδέοντος εὖς παις, ὕρχαμος ἀνδρῶν,
δς πᾶσι θνητοῖσι καὶ ὑθανάτοισιν ἀνάσσει,
ἀσπαλιεύσιν ἔειπε μαθητῆσιν πινυτοῖσι·
“Λάζαρος ἄμμι φίλος φάος ἔλλιπεν ἡελίοιο
σῦποτε, τόφρα κέκευθε τεθρήμερον ἀπλετος αἶα.” 5
ἰλλ’ ἀρεῶ¹ μὲν ἔκειτο, μεμυκῶς χεῖλεα συγῆ,
σῶμά τε πυθομενος καὶ ὁστέα καὶ χροά καλον,
ψυχὴ δ’ ἐκ ῥεθεων πταμένη αἰδοσδε κατῆλθεν,
ἄρρητον δὲ φίλοισι γόον καὶ πένθος ἔθηκεν,
ἐκ πάντων δὲ μάλιστα Μαρθῇ Μαρίῃ τε ὁμαίμοις 10
αὐτοκασιγνήταις·
ψυχῆς γὰρ φιλέεσκον ἀδελφεόν, ὅστις ἔκειτο
μεσσήθι ἐν νεκάδεσσιν ἀκήριος, ἄψυχος αὐτως.
τοῦ πότμον γοόωσαι ὀδυρόμεναί τε ἐθρήνευν,
σηματος ἔκτοθι οὔσαι καὶ ἐξομεναι περὶ τύμβῳ. 15
ὄφρα μὲν ἡέλιος τρίτον ἤνυσεν ἡμαρ ἐς αἶαν,
τόφρα δὲ καὶν νεκάδεσσιν ἐτήκετο Λάζαρος ἄπνους·
ἄλλ’ ὅτε δὴ τετράτῃ ῥοδοειδῆς ἤλυθεν ἡώς,

¹ I write so: ἀλλὰ νέαν MS.

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39.—IGNATIUS

On his own Work

IGNATIUS was the author of these works, highly skilled in learned song, Ignatius was their author, he who brought to light the science of grammar hidden in the ocean of oblivion.

39A

By exploring the depths of Plato thou hast uprooted the passions that disturb reasoning

40.—COMETAS

WHEN the good Son of the Almighty, carefest of men, who rules over all mortals and immortals, and to the wise fishermen, His disciples, "Lazarus our friend has not left yet the heat of the sun, while the vast earth covers him these four days," yet speechless Lazarus lay, his lips closed in silence, his body and bones and goodly flesh decaying, and his soul, taking flight from his limbs, went to Hades. Unspeakable sorrow did he cause to his friends, and most of all to Martha and Mary his own sisters, for from their hearts they loved their brother, who lay without hurt, thus lifeless in the midst of the dead. His fate they lamented with wailing and dirges, remaining outside the grave and seated by the tomb. Till the sun made the third day on earth, so long was Lazarus decaying lifeless among the dead. But when the fourth rosy dawn came then did the Son

και ταυτην ειναι προσεχοντα θεου και μετακλιση
 ελπιοντων. φησιν οτι οταν θεος εναντιον
 εν ταυτην τον καιρον μετακλιση τον εαντιον
 οντα ελπιοντα εν τω θεω τον καιρον εναντιον
 του καιρου του μετακλιση τον καιρον μετακλιση
 και τον καιρον μετακλιση τον καιρον μετακλιση

[1] φησιν οτι οταν θεος εναντιον τον καιρον
 μετακλιση τον καιρον μετακλιση τον καιρον
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[2] φησιν οτι οταν θεος εναντιον τον καιρον
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[3] φησιν οτι οταν θεος εναντιον τον καιρον
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of great (and thus speak to His noble friends who were born of God who were superior in wisdom to all men, whom He loved dearly as if they were the born of God from whose tongues flowed speech sweeter than honey and words like to winter snow flakes. If my noble hearted friends and all who have loved within them but to me since God is with us, that I may see what my heart within my breast bids me. Come let us have with us speed to Bethany where Lazarus was left him that I may have strength enough for I go to rear my friend even from the dead. And some said and noble hearted men that answered him said. Let us go as thou biddest (I say to thy Father. They spoke and He turned and went on calling His disciples and then in haste followed the women of the Ananias to the house of the priest to whom they go forth ever calling to me from the house of the rich so did the disciples follow great love. But when they reached the tomb much later then his sisters and friends casting themselves at His feet brought Almighty Christ. We kneel the knees of King and our hearts in the highest manner the Lazarus from death was again in the house of His. If I have heard been here. Hades the king of the dead, had never dared to abate the power of the more potent. But even so I saw what I have cannot raise him up again. And then the Most High answered, "Where is he?" Then said they went came to the tomb. When then they showed him and the chief priests to God He said. Hades is and take off the cover of the tomb. But when the chief priests of the dead men lay upon then He who was

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καὶ τότε δὴ μέγ' αἶσε θεὸς μέγας ἦδε καὶ ἀνὴρ.
 "Λάζαρε, δεῦρ' ἴθι, κλῦθι ἐμεῖο, καὶ ἔρχεο ἔξω."
 ὥς οὖν νεκρὸς ἄκουσε θεοῖο λόγου φήσαντος,
 λυσιμελὴς ἀνέδνυ, πεπεδημένος, ἔμπνους, ὀδῶδας.
 τὸν καὶ ἰδόντες ὄμιλοι ἐθάμβεον ἐν κραδίησιν.
 αὐτίκα δ' ὑψιμέδοντα ἐκύδαινον θεὸν ἐσθλόν,
 καὶ κλέος ἄφθιτον ἔσχε πατὴρ μέγας υἱὸς ἔῃς

55

ΕΠΙΓΡΑΜΜΑΤΑ ΕΝ ΤΩΙ ΙΠΠΟΔΡΟΜΩΙ ΚΩΝΣΤΑΝΤΙΝΟΤΙΠΟΛΕΩΣ

41.—ΑΔΙΔΟΝ

Εἰς τὴν εἰκόνα Κωνσταντίνου ἡνιόχου

Χάλκεος οὐκ ἔσσης βιόων ἔτι, Κωνσταντίνε
 ἀντὶ γὰρ εὐκλείης ἤρκεσε βασκανίη.
 ὥς δὲ θάνες, τότε δὴ σε πολὺς ξύμπασα γεραίρει
 οἷς δύναται τί δὲ σῆς ἄξιον ἵπποσύνης;

42.—ΑΛΛΟ

Ἐξότε Κωνσταντῖνος ἔδν δόμον Ἄιδος εἴσω,
 ὄχετο σὺν κείνῳ πᾶν κλέος ἡνιόχων.

43.—ΑΛΛΟ

Χρῦσεον ἀντ' ἀρετῆς γέρας ἔπρεπε Κωνσταντίνῳ,
 οὐδένα τῆς τέχνης τοιοῦτον ἐνεγκαμένης.

¹ Some scurrilous verses relating to the author and this poem are added in the MS. They are as follows "Cometas, thou wast a Therites, and how didst thou assume the part of Achilles, thou wretch? Away with these works of thy unpoetical mind, and cast to the dence or put on thy own

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both great God and man called out aloud, "Lazarus, come hither, hearken to me and come out." But when Lazarus heard the voice of God the Word, he came forth with decaying limbs bound in grave-clothes, breathing, and stinking. The multitudes, when they saw him, marvelled in their hearts, and straight they glorified the good God who raiseth on high, and the great Father of the good Son got Him great glory.¹

EPIGRAMS IN THE HIPPODROME AT CONSTANTINOPLE²

+1 ANONYMOUS

On the Statue of the Charioteer Constantine

Thou didst not stand in bronze while still alive,
Constantinus, for envy prevailed against fame. But
now on thy death the whole city honours thee as it
can, but what is worthy of thy horsemanship?

12.—*On the Same*

SINCE Constantinus entered the house of Hades all
the glory of chariotceering is gone with him.

+3.—*On the Same*

CONSTANTINUS deserved a golden gift for his merit,
for his art has produced none like to him. While

humped back these verses full of filth." From a literary
point of view, indeed, there is nothing to be said for the
production, chiefly made up of Homeric reminiscences.

² Many others on chariotceers will be found at the end of
the following book.

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κουρίζων νίκησεν ἀειδομένους ἐλατῆρας·
 γηραλέος δὲ νέους δείξεν ἀφαιροτέρους.
 οὐτινα καὶ μετὰ πότμον ἀειμνήστω τανὶ θεσμῷ
 δῆμος καὶ βασιλεὺς ἵδρυσαν ἀζόμενοι.

44.—ΑΛΛΟ

Εἰς Πορφύριον τὸν ἡνίοχον

Πορφύριον λήξαντα πόνων, λύσαντά τε μήτρην,
 καὶ πάρος ἀντ' ἀρετῆς χάλκεον ἑσταότα,
 τῇδε πάλιν χαλκοῖ τε καὶ ἀργύρου ἵδρυσαντο.
 πρέσβυ, σὺ δὲ ξείνων ἀντιίσας γεράων,
 δῆμον μὲν βοδώντος ἔλες παλίνορσον ἱμάσθην,
 ὥς δὲ δις ἡβήσας μαίνεαι ἐν σταδίοις.

45.—ΑΛΛΟ

Εἰς Ἰουλιανὸν τὸν ἡνίοχον

Τούτου Ἰουλιανου, Τυρίης βλάστημα τιθήνης,
 ἡνίοχον πολλοὺς δεξιόμενον στεφάνους,
 αὐτὸς ἀναξ καὶ δῆμος ἅπας καὶ πότνια βουλή
 ἑστησαν, κοινὴν ψῆφον ἐνεγκάμενοι.
 γῆραι γὰρ σταδίων ἀπεπαύσατο πᾶσι δὲ φίλτρον
 κύλλιπεν, οἷσιν ἔρωσ ἥνθεεν ἀντιπάλων.

46.—ΑΛΛΟ

Εἰς Πορφύριον τὸν ἡνίοχον

Πορφύριος Λίβυς οὗτος· ἀεθλοφόρων δ' ἐπὶ δίφρων
 μῦθος παντοδαποὺς ἀμφέθετο στεφάνους.
 νίκη γὰρ βασιλεία μεριζομένη κατὰ δῆμον,
 χρώμασι καὶ πέπλοις συμμετάβαλλε τύχας·

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yet a youth he overcame the celebrated drivers, and in his old age showed that the young were his inferiors. The people and the Emperor, reverencing him even after his death, set up his statue by a decree that will ever be remembered.

44. *On Porphyrius the Charioteer*

HERE they set up again in brass and silver Porphyrius, who formerly, too, stood here in brass owing to his merit, when he had ceased from his labours and unbuckled his belt. Old man, after receiving honours from abroad, thou didst at the loud request of the people take up thy whip again and dost rage furiously on the course, as if in a second youth.

45. *On Julianus the Charioteer*

THE Emperor himself, the whole People, and the reverend Senate, by a common vote erected this statue of Julianus, whose mother and nurse was Tyre, a charioteer who had won many crowns. For in his old age he had retired from the course, leaving regret even to all in whom love of his rivals was strong.

46. *On Porphyrius the Charioteer*

THIS Porphyrius was an African, and he alone on his victorious chariot gained crowns of all varieties. For Queen Victory, divided among the factions of the people, changed fortune altogether with colour.

¹ For the factions of the circus, see Gibbon ch. xl. Porphyrius had originally driven for one of the other factions. Ever since he began to drive for the Blues, they were victorious.

GREEK ANTHOLOGY

ἤρμοσε δ' αὐτὸν ἔχειν Βενέτοις πλεον, ἔνθεν ἀνέστη δ
 χρύσεος ἀντ' ἀρετῆς, χάλκεος ἀντὶ πόνων.

17 — ΑΛΛΟ

Γούτου Πορφύριον Λιβύη τέκε, θρέψε δε Ἑωμη,
 Νίκη δ' ἐστεφάνωσεν ἀμοιβαδόν, ἄλλοτ' ἀπ' ἄλλου
 χρωματος ἄκρα φέροντα καρhati σύμβολα νίκης.
 πολλάκι γὰρ δῆμους ἠλλάξατο, πολλάκι πώλους·
 νῦν μὲν ἔων πρῶτος, τότε δ' ἔσχατος, ἄλλοτε μέσσος, δ
 πάντας ὁμοῦ νίκησε καὶ ἀντιπάλους καὶ ἐταίρους

18. — ΑΛΛΟ

εἰς Οὐράνιον τον ἡνιοχον

Ἴσον κυδαλίμοις, Φαυστινιάδῃ τε καὶ αὐτῷ
 Φαυστινῳ, βασιλεὺς στήσε παρ' ἀμφοτέροις
 Οὐράνιον, τῷ δῆμος ἀμετρήτους διὰ νίκας
 ἡγαθεον Πέλοπος θῆκει ἐπωνυμίην.
 “Ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον”
 τοῦσδε τις εἰσορόων φθέγγεται ἀτρεκέως.

19. — ΑΛΛΟ

Σοὶ καὶ ἀεθλεύοντι μόνῳ, λήξαντί τ' ἀέθλων
 τοῦτο γέρας Νίκη δις πόρεν, Οὐράνιε,
 δῆμου ἀπ' ἀμφοτέροισι· σὺ γὰρ πάρος ἐν Βενέτοις μὲν
 εἴκοσι κυδίστων στέμμα φέρεις ἐτέων.
 παύσαιο δ' ἵπποσύνης Πρασίνων δέ σε δίζετο δῆμος δ
 τοῖσδε σὺ μὲν νικῇ, οἱ δ' ἄρα σοὶ τὸ γέρας.

MISCELLANEA

and ro's. But it suited the Blues most to have him, and his statue was erected by them of gold because of his merit, of brass because of his pains.

47. — *On the Same*

Thus Porphyrius was born in Africa, but brought up in Constantinople. Victory crowned him by turns, and he wore the highest tokens of conquest on his head, from driving sometimes in one colour and sometimes in another. For often he changed factions and often horses. Being sometimes first, sometimes last, and sometimes between the two, he overcame both all his partisans and all his adversaries.

48. — *On Uranus the Charioteer*

The Emperor, regarding him as the equal of the famous charioteers, the son of Faustina¹ and Faustinus himself, erected beside both the statue of Uranus, to whom the people, owing to his countless victories, gave the name of lordly Pelops. Someone looking on these will say truly, "How doth God ever lead like to like!"²

49. — *On the Same*

To thee alone, both during thy racing days and after thou hadst ceased to contend, did Victory give this reward thrice, Uranus, from each faction. For formerly among the Blues thou didst wear the crown for twenty illustrious years. But then thou didst cease from horsemanship, and the faction of the Greens sought thee. To them thou didst give victory, and they to thee this reward.

¹ The above mentioned Constantina (Nos. 41-43).

² Homer, *Od.* xvii. 218.

GREEK ANTHOLOGY

50.—ΑΛΛΟ

Ὀφελος ὄπλα φερεῖν, σὺ φάρια ταῦτα κομίζειν,
 ὥς ἐλατὴρ τελέθων, καὶ πολέμων πρόμαχος.
 εὖτε γὰρ ἦλθεν ἄνακτος ὀλεσσιτύραννος ἀκωκή,
 καὶ σὺ συναιχμαῶν ἤψας ναυμαχίης·
 καὶ διπλῆς, πολύμητι, σοφῶς ἐδραξαο νικῆς,
 τῆς μεν πωλομάχου, τῆς δὲ τυραννοφόνου.

5

51.—ΑΡΧΙΟΤ

Εἰς τὸν Καλυδώνιον σὺν

Χαίλκεος, ἀλλ' ἄθρησαν ὅσου θράσος ἄνυσε κάπρου
 ὁ πλάστας, ἔμπνου θῆρα τυπασάμενος,
 χαίτας ἀνχεινίους πεφρικότα, θηκτὸν ὀδόντα
 βρύχοντα, γλήναις φρικτον ἰέντα σέλας,
 ἀφρῶ χεῖλεα πάντα δεδευμένον· οὐκέτι θάμβος,
 εἰ λογαδὰ στρατιῇν ὤλεσεν ἡμιθέων.

5

MISCELLANEA

50. — *On the Same*

THOU shouldst have borne arms and not these robes, as being a driver and also a champion in war. For when the tyrant-slaying sword of the emperor went forth thou didst take up arms, too, and join in the battle of the ships, and, master of many counsels, thou didst skilfully seize on a double victory, that of the charioteer and that of the tyrannicide.¹

VI ARCHIAS

On the Calydonian Boar

It is of bronze, but see what strength he contrived to show, the sculptor of the boar, moulding a living beast with the bristles standing up on its neck, with sharpened tusks, grunting and darting terrible light from its eyes, all its lips wet with foam. No longer do we marvel that it destroyed a chosen host of demi-gods.

¹ See Book XVI. 356.



BOOK XVI

EPIGRAMS OF THE PLANUDEAN ANTHOLOGY NOT IN THE PALATINE MANUSCRIPT

THE *Anthology* of Planudes is a seven Books, the contents of which are as follows: I. Declamatory and Descriptive Epigrams, II. Satirical Epigrams, III. Sepulchral Epigrams, IV. Epigrams on monuments, statues, etc., V. Christodorus' description of the statues in the gymnasium of the Ζωνόπαις (= *Anth. Pal.*, Book II), and a collection of Epigrams from the Hippodrome in Constantinople, VI. Dedicatory Epigrams, VII. Amatory Epigrams. As will be seen, while the other Books contain only a small number of Epigrams not included in the Palatine MS., almost the whole of Book IV is absent from the latter, and we can only conjecture that a Book of the *Anthology* of Cephalas was missing in the MS. of which the Palatine MS. is a transcript.

1.—ΔΑΜΑΓΗΤΟΥ

Οὐτ' ἀπὸ Μεσσηνίας, οὐτ' Ἀργόθεν εἰμὶ παλαιστὰς·
 Σπάρτα μοι Σπάρτα κυδιάνειρα πατρίς.
 κείνοι τεχνύεντες ἐγὼ γε μέν, ὥς ἐπέοικε
 τοῖς Λακεδαιμονίων παισὶ, βίᾳ κρατέω.

2.—ΣΙΜΩΝΙΔΟΥ

Γνώθι Θεόγγητον προσιδών, τὸν Ὀλυμπιονίκαν
 παῖδα, παλαισμοσύνας δεξιὸν ἡνίοχον,
 κάλλιστον μὲν ἰδεῖν, ἀθλεῖν δ' οὐ χείρονα μορφῆς,
 ὃς πατέρων ἀγαθῶν ἐστεφάνωσε πόλιν.

3.—ΤΟΥ ΑΥΤΟΥ

Ἴσθμα καὶ Πυθοῖ Διοφῶν ὁ Φίλωνος ἐνίκαι,
 ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πύλην.

¹ i.e. he had complete command of the science.

BOOK XVI

EPIGRAMS OF THE PLANUDEAN ANTHOLOGY NOT IN THE PALATINE MANUSCRIPT

FROM BOOK I

1.—DAMAGETUS

I AM no wrestler from Messene or from Argos, Sparta, Sparta famous for her men, is my country. Those others are skilled in the art, but I, as becomes the boys of Lacedaemon, prevail by strength.

2.—SIMONIDES

Know Theognetus when thou lookest on him, the boy who conquered at Olympia, the dexterous charoteer of wrestling,¹ most lovely to behold, but in combat nowise inferior to his beauty. He won a crown for the city of his noble fathers.²

3.—BY THE SAME

DIOPHON, the son of Philo, was victor at the Isthmian and Pythian games in jumping, fleetness of foot, throwing the quoit, throwing the javelin, and wrestling.³

¹ The gens of the Bladylidae at Argina.

² i.e. in the pentathlon.

GREEK ANTHOLOGY

4.—ΑΔΗΛΟΝ

Τίνας ἂν εἶποι λόγους Ἐκτωρ τιτρώσκει· ος ἐπὶ Ἑλλήνων
 βάλλετε νῦν μετὰ πότμον ἐμὸν δέμας, ὅττι καὶ αὐτοὶ
 νεκροῦ σῶμα λέοντος ἐφυβρίζουσι λαγωοί.

5.—ΑΛΚΑΙΟΥ

Ἄγαγε καὶ Ξέρξης Πέρσαν στρατὸν Ἑλλίδος ἐς γᾶν,
 καὶ Τίτος εὐρείας ἄγαγ' ἅπ' Ἰταλίας
 ἀλλ' ὁ μὲν Εὐρώπῃ δούλον ζυγὸν αὐχένι θήσων
 ἦλθεν, ὁ δ' ἀμπαύσων Ἑλλάδα δουλοσύνας

6.—ΑΔΗΛΟΝ

Κοίρανος Εὐρώπας, ὁ καὶ εἰν ἄλλ' καὶ κατὰ χέρσων
 τόσπον ἀναξ θνατῶν, Ζεὺς ὅσον ἰθανάτων,
 εἰνοδία τὰ λάφυρ' Ἐκίτα θρασέος Κιροΐδα,
 καὶ τέκνων, καὶ ὅλας γῆς ἔθετ' Ὀδρυσίδος,
 νῖός ἐνμμελία Δαμασπίου ἡ δὲ Φιλίππου
 δόξα πάλιν θείων ἄγχι βέβακε θρόνων

5

6A.—ΠΑΝΤΕΛΕΙΟΥ

Εἰς Καλλίμαχον καὶ Κυναιγεῖον

Ὡ κενοῦ καμῖτοιο καὶ ἀπρήκτου πολέμοιο
 ἡμετέρῳ βασιλῇ τί λέξομεν ἀντιείσαντες,
 ὦ βασιλεῦ, τί μ' ἔπεμπες ἐπ' ἀθανάτους πολεμιστάς;
 βάλλομεν, οὐ πίπτουσι τιτρώσκομεν, οὐ φοβέονται.

¹ Titus Quinctius Flavius, who in the year 196 B.C. proclaimed the freedom of Greece.

THE PLANUDEAN APPENDIX

4.—ANONYMOUS

What Hector would say when wounded by the Greeks

STRIKE my body now after my death, for the very hares insult the body of a dead lion.

5.—ALCAEUS OF MESSENE

BOTH Xerxes led a Persian host to the land of Hellas, and Titus,¹ too, led there a host from broad Italy, but the one meant to set the yoke of slavery on the neck of Europe, the other to put an end to the servitude of Hellas.

6.—ANONYMOUS

THE sovereign lord of Europe, who by sea and land is as much the King of mortals as Zeus of immortals, the son of Demetrius, wielder of the strong spear, dedicated to Hecate of the roadside this booty won from bold Ciroadas, his children, and all the land of the Odrysians.² Once more has the glory of Philip mounted near to the thrones of the gods.

6A.—PANTELEUS

On Calimachus and Cynaegirus, the Athenian Captains at Marathon

O EMPTY toil and ineffective war! What shall we say when we meet our king?³ O King, why didst thou send me against immortal warriors? We shoot them and they fall not, we wound them and they

¹ This probably refers to the expedition of Philip against the Odrysians in 183 B.C.

² The verses are supposed to be spoken by a Persian.

GREEK ANTHOLOGY

μόννος ἀνὴρ σύλησεν ὅλον στρατόν· ἐν δ' ἄρα μέσση 6
αἱματόεις ἔστηκεν, ἀτείρεος Ἄρεος εἰκὼν,
δένδρον δ' ὡς ἔστηκε σιδηρεΐαις ὑπὸ ῥίζαις,
κοῦκ ἐθέλεν πεσεῖν· τάχα δ' ἔρχεται ἐνδοθι νηῶν.
λῦε, κυβερνήτα, νέκυος προφύγων ἀπειλὰς.

7.—ΑΛΚΑΙΟΥ

Σύμφωνον μαλακοῖσι κερασσάμενος θρασὺν αὐλοῖς
Δωροθεὸς γοερούς ἔπνεε Δαρδανίδας,
καὶ Σεμέλας ὠδῖνα κεραύνιον, ἔπνεε δ' ἵππου
ἔργματ', ἀειζῶων ἰψάμενος Χαρίτων·
μόννος δ' εἰν ἱεροῖσι Διωνύσοισι προφῆταις 6
Μώμον λαιψήρας ἐξέφυγε πτέρυγας,
Θηβαῖος γεγενην, Σωσικλέος· ἐν δὲ Λυαίου
νηῷ φορβειὰν¹ θήκατο καὶ καλὰ μους.



8.—ΤΟΥ ΑΥΤΟΥ

Οὐκέτ' ἀνὰ Φρυγίην πιτυοτρόφον,
ὥς ποτε, μέλψεις,
κροῦμα δι' εὐτρήτων φθεγγο-
μενος δονάκων,
οὐδ' ἔτι σαῖς παλάμαις Τριτω-
νίδος ἔργον Ἀθάνας,
ὥς πρην, ἐπαυθήσει, νυμφογενεὶς
Σάτυρε.
δὴ γὰρ ἀλυκτοπέδαις σφίγγῃ
χέρας, οὐνεκα Φοῖβω, 6
θνατὸς ἔων, θείαν εἰς ἔριν
ἠντίασας.

¹ The MSS. have φορμεινα, 'yie,' which, however, does not scan.

THE PLANUDEAN APPENDIX

fear not. A single man laid low a whole host, and covered with blood he stands in the midst, the image of tireless Ares— he stands like a tree with iron roots and will not fall, and soon he will be in the ships. Loose the cable, captain, let us escape from the dead man's threats.

7—ALCAEUS OF MESSENE

Mixing in harmony with the singer's voice the notes of his soft flute; Dorotheus, having come in touch with the deathless Graces, piped the mournful Trojans and Semele, slain in her labour by the levin-brand, and he piped the expoit of the horse¹. He alone among the holy prophets of Dionysus escaped the nimble wings of Blame. By birth he was a Theban, son of Sosicles, and in the temple of Dionysus he dedicated his mouth— and reed-pipes.²

8.—BY THE SAME

On Marryas

No longer in Phrygia, the nurse of pines, as ere while, shalt thou play, speaking music through thy dethy pierced reeds, nor in thy hands shall the craftsmanship of Ionian Athena¹ bloom again as erst it did, O Satyr, son of a Nymph. For now thy wrists are bound tight with gyves, for that thou, a mortal, didst encounter Phoebus in a strife meet but

¹ The words certainly might be taken to imply that the sound was that of an own voice and that he sung to the flute— but yet the poet meant us to understand that he played on it accompanying a singer. ² The Trojan horse.

³ i.e. his double flute. The mouth band was used for regulating the force of the breath.

⁴ Athena was said to have invented the flute, but cast it away in disgust because it was too real for her. It was picked up by Marryas.

GREK ANTHOLOGY

λωτοὶ δ' οἱ κλάζοντες ἔσσαν φόρμιγγι μελιχρὸν
ᾠπασαν ἐξ ἀεθλων οὐ στέφος, ἀλλ' αἶδαν.

9.—ΑΔΗΛΟΝ

ὦ γαστήρ κυνόμενιά, δι' ἣν κόλακες παράσιτοι
ζωμοῦ πωλοῦσιν θεσμον ἐλευθερίας.

1. —ΕΡΜΟΚΡΕΟΝΤΟΣ

Ἰζεν ὑπὸ σκιερὰν πλάτανον, ξένη, τάνδε παρέρπων,
ὡς ἀπαλῶ Ζεφυρος πνεύματι φύλλα δονεῖ,
ἔνθα με Νικαγόρας κλυτὸν εἶσατο Μαιάδος Ἑρμᾶν,
ἀγροῦ καρποτόκου ρύτορα καὶ κτεάνων.

12.—ΑΔΗΛΟΝ

Ἐρχεν, καὶ κατ' ἐμὴν ἴζεν πίτυν, ἃ το μελιχρὸν
πρὸς μαλακοὺς ἤχει κεκλιμένα Ζεφύρους.
ἠνίδε καὶ κρούνισμα μελισταγές, ἔνθα μελίσδων
ἤδυν ἐρημαίους ὕπνον ἄγω καλίοις.

13 — ΠΛΑΤΩΝΟΣ

Ἐψίκομον παρὰ τάνδε καθίζεο φωνήεσσιν
φρίσσουσιν πυκνοῖς κῶνον ὑπὸ Ζεφύροις,
καὶ σοὶ καχλάζουσιν ἐμοῖς παρὰ νάμασι σύριγγ
θελγομένων ἀξει κῶμα κατὰ βλεφάρων.

THE PLANUDEAN APPENDIX

for gods. And the flutes that shrill a note as noneyed
as his lyre's won for thee from the contest no crown
but death

9. —ANONYMOUS

O DOG-FLY¹ belly, through whom parasite fawners
sell for a sop the law of liberty

10. —BOOK IX. 118

11.—HERMOCREON

SEAT thee, stranger, as thou passest by, under this
shady plane-tree, whose leaves the west wind shakes
with its gentle blast, here where Nicagoras set me
up, Hermes, the famous son of Maia, to be the
guardian of his fruitful field and his cattle

12.—ANONYMOUS

On a Statue of Pan

COME and sit under my pine that murmurs thus
sweetly, bending to the soft west wind. And see, too,
this fountain that drops honey, beside which, playing
on my reeds in the solitude, I bring sweet sleep.

13.—PLATO

SIT down by this high-fouaged vocal pine that
quivers in the constant western breeze, and beside
my plashing stream Pan's pipe shall bring slumber to
thy charmed eyelids.

¹ i.e. importunate.

14 — ΖΗΝΟΔΟΤΟΥ

Τις γλύψας τὸν Ἑρωτα παρὰ κρινῶντιν ἔθηκεν,
οἶόμενος παύσειν τοῦτο τοῦ πύρ ὕδατι.

15.—ΑΔΠΑΟΝ



Ὁ πρὶν αἶψι Βρομίου μεμεθυμένος οἰνῷδι πηγῇ,
συντροφος εὐασταῖς, αἰγοποδῆς Σάτυρος
διχθαδίου κατὰ κῶλον ἀλυκτοπέδῃσι λυγῶθεις
ἔντεα παιδὶ θεᾷς χαλκοτορεῖ Θέτιδος,
οὐ σοφὸν ἐκ τέχνης ἄσκῶν πόνον, ἀλλὰ πενιχρὰν 5
ἐργάτιν ἐκ μόχθων ῥυόμενος βιοτάν.

15A.—ΑΔΗΛΟΝ

- α. Ποῦ σοι κεῖνα κύπελλα, λαφύστια, ποῦ καλὰ θύρσων
†πήγματα,¹ καὶ κῶμοι, σκιρτοπόδῃ Σάτυρε,
τίς σε παρὰ σμίλαισι, ποδικροτον ἄμμα καθάψας,
θήκατο, του Βρομῖο σπάργαν' ἐλιξάμενον,
β. Ἀσχέμων ἔνδεια, καὶ ὁ πάντολμος ἀνάγκα, 5
ἃ με παρ' Ἑφαίστῳ θῆκε μαριλοπόταν.

¹ πλάγματα Kühnkeu, which I render

THE PLANUDEAN APPENDIX

14.—ZENODOTUS

Who carved Love and placed him by the fountain,
thinking to still this fire with water?

15.—ANONYMOUS

The goat-footed Satyr, once ever tipsy with the
winy fount of Bromus, once the comrade of
the Bactriana, now, both his ankles bound fast
in fetters, works in brass the arms for the son of
goddess Thetis, not practising the skilled labour of
an artist, but sustaining by toil his needy, drudging
life.¹

15A.—ANONYMOUS

A. WHERE are those cups of thine, thou tippler,
where the thyrses beautifully entwined, and thy revels,
O nimble-footed Satyr? Who set thee to the
chisel, making fast thy feet in welded fetters, thee
who didst once wrap Bacchus in swaddling bands?
B. Hideous want and all-enduring necessity, which
have put me beside Hephaestus to drink coal-
dust.

¹ The work of art to which this and the following refer represented a Satyr, in place of a Cyclops, engaged in working for Hephaestus at Achilles' armour.

GREEK ANTHOLOGY

16. ΑΔΗΛΟΝ

Πᾶν τὸ περιττὸν ἄκαιρον ἐπεὶ λόγος ἐστὶ παλαιός,
ὥς καὶ τοῦ μέλιτος το πλεον ἐστὶ χολή.



17.—ΑΔΕΣΠΟΤΟΝ

ὦ Πᾶν, φερβομέναις ἱερὰν
φάτιν ἄπνε ποιίμναις,
κυρτὸν ὑπὲρ χρυσέων χει-
λος ἰεὺς δανάκων,
ὄφρ' αἱ μὲν λευκοῖο βεβρι-
θῦτα δῶρα γάλακτος
οὔθασιν ἐς Κλιμένου πνυ-
κνὰ φέρωσι δόμον,
σοὶ δὲ καλῶς βωμοῖσι παρι-
στάμενος πόσις αἰγῶν δ
φοῖνιον ἐκ λασίου στήθεος
αἶμ' ἐρύγη.

18.—ΑΔΗΛΟΝ

Τέρπε δανειζόμενος τὴν σὴν φρένα τοῖς δε δανεισταῖς
κάλλιπε τὴν ψήφωιν δακτυλοκαμψοδύνην.

19.—ΑΔΗΛΟΝ

“Εἰρήνη πάντεσσιν,” ἐπίσκοπος εἶπεν ἐπελθών.
πῶς δύναται πᾶσιν, ἦν μόνος ἔνδον ἔχει;

19A.—ΗΡΟΔΙΚΟΤ ΒΑΒΤΛΩΝΙΟΤ

Φεύγετ', Ἀριστάρχειοι, ἐπ' εὐρέα νῶτα θαλάσσης
Ἑλλάδα, τῆς ξουθῆς δειλότεροι κεμάδος,

THE PLANUDEAN APPENDIX

16.—ANONYMOUS

ALL that is superfluous is inopportune, for there is an old saying that too much of even honey is gall.

17.—ANONYMOUS

O PAN, sound a ho y air to the feeding flocks, turning thy curved lips over the golden reeds, that they may often bring home to Clymenus teeming gifts of white milk in their udders, and that the lord of the she-goats, standing in comely wise at thy altar, may belch the red blood from his shaggy breast.

18.—ANONYMOUS

DELIGHT thy soul by borrowing and leave to the lenders the cramp they get in their fingers by bending them to handle the reckoning counters.

FROM BOOK II

19.—ANONYMOUS

"PRACE (Irene) be to all" said the bishop on his appearance. How can she accompany all, when he alone has her within?"

19A.—HERODICUS OF BABYLON

AWAY with you from Greece, ye scholars of Aristarchus, take flight over the broad back of the sea, more fearful than the brown antelope, ye who buzz

* Probably written about Dioscurus, bishop of Alexandria, who is known to have had a concubine named Irene.

GREEK ANTHOLOGY

γωνιοβόμβυκες μονασύλλαβοι, οἷσι μέμηλε
τὸ σφιν καὶ σφῶιν, καὶ τὸ μὲν ἤδὲ τὸ νῖν.
τοῦθ' ὑμῖν εἴη, δυσπέραστοι Ἡροδίκῳ δε
Ἑλλὰς ἀεὶ μίμνοι καὶ θεύπαις Βαβυλῶν

5

20.—AMMIANOT

Ῥήτορα Μαῦρον ἰδὼν ἀπεθαύμασα, τὸν βαρύχειλον,
τέχνης ῥητορικῆς δαίμονα λευκοφόρον.

21.—ΑΔΗΛΟΝ

Ἔἰς Νικόλαον Πατριάρχην Ἀλεξανδρείας

Ὅς βασιλεῖς ἐδάμασσε, καὶ ἡγορέην κατέπαυσεν
ἀντιπάλων, πατέρων εἵνεκεν εὐνομίης,
οὗτος ὑπὸ σμικρῷ κατὰκειται σήματι τῷδε,
ἀρχιερεὺς Χριστοῦ Νικόλεως γεγαώς.
ἀλλ' ἀρετὴ πολυάλβος ἐπέπτατο πείρατα κόσμου, δ
καὶ ψυχὴ μακάρων ἀμφιπολεῖ θαλάμους.
τοιγὰρ βιοτὴν ποθέσκειν ἔων ἐπὶ γαίης,
σῶμα καλὸν πῖσας κυδαλίμοις καμάτοις.

22.—ΑΔΗΛΟΝ

Στήλην εὐνομίης καὶ σωφροσύνης ἀνάθημα,
εἰκόνα Νικόλεω στήσατο Γρηγόριος.

23.—ΣΙΜΩΝΙΔΟΥ

α. Εἰπόν, τίς, τίνος ἐσσί, τίς πατρίδος, τί δὲ νικῆς,
β. Κασμύλος, Εὐαγόρον, Πύθια πύξ, Ῥόδιος.

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in corners and talk of monosyllables, whose business is "spain" and "sphoin" and "min" and "nin." Let these things be yours, ye fretful men, but may He! as and divine Babylon ever remain for Herodicus.

20.—AMMIANUS

I MARVELLED when I saw the rhetor Maurus, the heavy-hipped and white-robed demon of the art of Rhetoric

FROM BOOK III

21.—ANONYMOUS

On Nicolaus, Patriarch of Alexandria

HE who subdued kings and put an end to the arrogance of the enemy, defending the orthodoxy of the Fathers, Nicolaus, the high-priest of Christ, lies under this little monument. But his most rich virtue took wing to the ends of the world, and his spirit dwells in the chambers of the West. For such a blessed life he desired while yet on earth, afflicting his comely body by glorious labours.

22.—ANONYMOUS

GREGORIUS set up the image of Nicolaus, a pillar testifying to his orthodoxy and a tribute to his temperance.

23.—SIMONIDES

A SAY who thou art, whose son, from what country, and in what a victor B. Casmylus, son of Evagoras, a Rhodian, victor in boxing at the Pythian games.

GREEK ANTHOLOGY

24.—ΤΟΥ ΑΥΤΟΥ

Μίλωνος τόδ' ἄγαλμα καλοῦ καλον, δς ποτὶ Πίσση
ἐπτικε νικήσας, ἐς γόνατ' οὐκ ἔπεσεν.

25.—ΦΙΛΙΠΠΟΥ

Τὸν ἐκ Σιρῶπης εἰ κλύεις Λαμόστρατον,
πίτυν λαβόντα τὴν κατ' Ἴσθμὸν ἐξάκις,
τοῦτον δεδορκας· οὐ κατ' εὐγυρον πάλην
ψάμμον πεσόντος πῶτον οὐκ ἐσφράγισεν,
ἰδ' ἐς πρόσωπον θηρόθυμον, ὥς ἐτι
σώζει παλαιὰν τὰν ὑπὲρ νίκας ἔριν.
λέγει δ' ὁ χαλκός· "Ἄ βάσις με λυσάτω
χῶς ἔμπυρος νῦν ἔβδομον κοιμισομαι."

26. ΣΙΜΩΝΙΔΟΥ

Δίρφυος ἐδμήθημεν ὑπὸ πτυχί· σῆμα δ' ἐφ' ἡμῖν
ἐγγύθεν Εὐρίπου δημοσίᾳ κέχυται,
οὐκ ἀδίκως· ἐρατὴν γὰρ ἀπώλεσαμεν νεότητα,
τρηχεῖαν πολέμου δεξάμενοι νεφέλην.

26A.—ΑΔΗΛΟΝ

Τοῦδ' ἀρετὰ καὶ δοξα καθ' Ἑλλάδα, πολλὰ μὲν
ἁλλαις,
πολλὰ δὲ καὶ βουλαῖς ἔργα πονησαμένον
Ἀρκάδος αἰχμητὰ Φιλοποίμενος, φ' μέγα κύδος
ἔσπετ' ἐν πολέμῳ, δούρατος ἀγεμόνι·

¹ A stream at Olympia.

² Literally 'I will powder myself again' as wrestlers did before a match.

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24.—BY THE SAME

THIS is a beautiful statue of beautiful Milo, who, by the banks of Pisa,¹ conquered seven times and never once fell on his knees.

25.—PHILIPPUS

IF thou hast ever heard of Demonstratus from Sinope, who twice won the Istmian pine-wreath, it is he whom thou lookest on, he whose back never left its seal on the sand from a fall in limber wrestling bouts. Gaze at his countenance animated by pluck like a savage beast's, how it preserves its ancient look of keenness to win. And the bronze says, "Let my base set me free, and like a living man I will fight me again for the combat." ²

26.—SIMONIDES

WE fell under the fold of Dirphys, and our funeral mound was raised near the Eurypus by our country And not undeservedly for we lost our delightful youth facing the rugged cloud of battle.³

26A.—ANONYMOUS

On Philopoemen

HIS valour and his glory are known throughout Greece, this man who wrought many things by his might and many by his counsels, the Arcadian warrior Philopoemen, the captain of the spearmen, whom great fame followed in the war. The two trophies

¹ On the Athenians who fell in the victory over the Chalcidians in 504 B.C. See Herodotus v. 77. Dirphys is a mountain in Euboea.

μανυει δε τρόπαια τετυγμένα διςσὰ τυράννων
 Σπάρτας· αὐξομένην δ' ἄρατο δουλοσύναν.
 ὦν ἔνεκεν Τεγέα μεγαλόφρονα Κραύγιδος νιὸν
 στήσεν, ἁμωμῆτου κρώντορ' ἐλευθερίας.

26B.—ΦΙΛΙΠΠΟΥ

Τοῦ Μακεδόνων βασιλεως

Ἄφλοιος καὶ ἄφυλλος, ὁδοίπορε, τῷδ' ἐπὶ νῶτα
 Ἄλκαίρ' σταυρὸς πῆγνυται ἡλίβατος

27.—ΛΔΕΣΠΙΟΤΟΝ

Εἰς Σαρδανάπαλον

Εὖ εἰδὼς ὅτι θνητὸς ἔφυς, τὸν θυμὸν ἄεξε,
 τερπόμενος θαλίῃσι· θανόντι σοι οὔτις ὄνησις.
 καὶ γὰρ ἐγὼ σποδὸς εἰμι, Νίνου μεγάλης βασιλεύσας.
 τόσσ' ἔχω ὅσας ἔφαγον καὶ ἐφύβρισα, καὶ μετ' ἔρωτος
 τέρπν' ἐδάην· τὰ δὲ πολλὰ καὶ ὀλβια κείνα λέλειπται. δ
 ἥδε σοφὴ βιότοιον παραίνεσις ἀνθρώποισιν.

28.—ΑΔΗΛΟΝ

Ἑλλὰς μὲν Θήβας προτέρας προῦκρινεν ἐν αὐλοῖς·
 Θῆβαι δὲ Πρόνομον, παῖδα τὸν Οἰνιάδου.

¹ A parody on, and bitter retort to, Alcæus' epigram, Book VII. 247. It shows that this highly talented king could write very good verses. To bring out the parody it is necessary to render in verse —

THE PLANUDEAN APPENDIX

from the tyrants of Sparta speak to this, he did away with the growing servitude. Therefore did Tegea set up the statue of the great-souled son of Craugis, the establisher of perfect freedom.

26A.—PHILIP, KING OF MACEDON

BARKLESS and leafless, traveller, on this ridge a lofty cross is planted by Alcaeus.¹

27.—ANONYMOUS

The Epitaph of Sardanapalus

KNOWING well that thou wast born mortal, hft up thy heart, taking thy pleasure in feasting. Once dead, no enjoyment shall be thine. For I, too, who ruled over great Nineveh, am dust. I have what I ate, and my wanton frolics and the joys I learnt in Love's company, but those many and rich possessions are left behind. This is wise counsel for men concerning life.

28.—ANONYMOUS

HELLAS judged Thebes to be first in flute-playing, and Thebes Pronomus the son of Oeniades.²

VII 247, *first couplet*.

Tombless, unwapt we lie, O thou who passest by,
Full thirty thousand men on this mound in Thessaly.

The King's retort

Leafless, unbarked it stands, O thou who passest by,
The cross upon the hill, where Alcaeus shall hang high.

¹ Pronomus lived at the time of the Peloponnesian War. This epigram was perhaps inscribed on the base of his statue at Thebes, which stood next to that of Epaminondas.

GREEK ANTHOLOGY

29.—ΑΔΕΣΠΟΤΟΝ

Εἴ τινα πάποτ' ἄκουσας Ἐνυαλίου φίλον υἷον,
καὶ κρατερόν δυνάμει καὶ θαρσαλέον πολεμίζειν,
Ἐκτορα τὸν Πριάμοιο νόει μόνον γεγενῆσθαι,
ὃν ποτε μαρνάμενον Διομήδης ἔκτανεν ἀνὴρ,
αἶσας πρὸ Τρώων Δαναοῖσι μάχην προφέροντα·
ὃν καὶ τῆδε θανόντα τάφος ὄδε ἀμφικαλύπτει.

30.—ΓΕΜΙΝΟΥ

Χεῖρ με Πολυγνώτου¹ Θασίου κάμει· εἰμὶ δ' ἐκεῖνος
Σαλμωνεύς, βρονταῖς δὲ Διὸς ἀνταμίνην,
ὃς με καὶ εἰν Ἀΐδῃ πορθεῖ πάλι, καὶ με κεραυνοῖς
βάλλει, μισῶν μου κοῦ λαλέοντα τύπον.
Ἰσχε, Ζεῦ, κρηστήρα, μέθεσ χόλον· εἰμὶ γὰρ ἄπνους
ὁ σκοπός· ἀψύχοις εἰκόσι μὴ πολέμει.

31.—ΣΠΕΤΣΙΠΠΟΥ

Σῶμα μὲν ἐν κόλποις κατέχει τόδε γαῖ■ Πλάτωνος·
ψυχὴ δ' ἰσόθεον τάξιν ἔχει μακάρων.

32.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς εἰκόνα Γαβριηλίου ὑπάρχον ἐν
Βυζαντίῳ

Καὶ Φαέθων γραφίδεσσιν ἔχει
τύπον· ἀλλὰ χαρίσσαι
ἥελιον τέχνη, κρυπτομένων
φασιν
καὶ σέ, σοφὲ πτολίарχε, γρά-
φει, Γαβριήλ, τέχνη
ἐκτὸς σῶν ἀρετῶν, ἐκτος
ὅλων καμάτων.



¹ The MSS. have Πολυκλείτου.

THE PLANUDEAN APPENDIX

29.—ANONYMOUS

If thou didst ever hear of a certain dear son of Ares, both powerful in bodily strength and bold in fight, think it was none other than Hector, son of Priam, whom once the husband of Diomede slew in combat, as he made war on the Greeks for the land of the Trojans, and whom in death this tomb here covers.¹

30.—GEMINUS

THE hand of Thasian Polygnotus made me, and I am that Salmoneus who madly imitated the thunder of Zeus, Zeus who in Hades again destroys me and strikes me with his bolts, hating even my mute presentment. Hold back thy fiery blast, Zeus, and abate thy wrath, for I, thy mark, am defenceless. War not with soulless images.

31.—SPEUSIPPUS

THE earth holds in its bosom this, the body of Plato, but his soul is equal in rank to the blessed gods.²

FROM BOOK IV

32.—LEONTIUS SCHOLASTICUS

On a Portrait of Gabriel the Prefect in Byzantium

THE Sun, too, is represented in pictures, but Art draws the Sun with his light hidden. And thee, Gabriel, learned prefect of the city, doth Art paint without thy virtues and without all thy achievements.

¹ See Book XIV 18, the silly enigma in which is reproduced here. ² *cp.* Book VII 61

32A. —ΘΕΑΙΤΗΤΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Τοῦτον Ἰουλιανόν, νομικῆς φάος, εἶπαν ἰδοῦσαι
 Ῥώμῃ καὶ Βερόῃ· πάντα Φύσις δύναται.

33. —ΤΟΥ ΑΥΤΟΥ

Εἰς εἰκόνα Καλλινικου κουβικουλαρίου

Κάλλει μὲν νικῆς κραδίης τοσον, ὅσσον ὀπωπῆς
 τῆς γὰρ ἐπωνυμίας ἄξια πάντα φερεῖς.
 αἶει δ' ἐν θαλάμοισι κατευνάζων βασιλῆα
 πᾶσαν ὑποσπείρεις οὔασι μελιχρῆν.

34.—ΘΕΟΔΩΡΗΤΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Εἰς τὴν εἰκόνα Φιλίππου ἄρχοντος ἐν Σμυρνῇ

Ἐκ Φιλαδελφείης ξεινήϊα ταῦτα Φιλίππῳ.
 φράζεο πῶς μνήμεν ἢ πόλις εὐνομένης.

35. —ΑΔΕΣΠΟΤΟΝ

Μνήμονες οἱ Κᾶρες πολέων εὐεργεσιῶν
 Παλμῶν ἰθυδίκην τόσσον ἰγασσάμενοι.

36.—ΑΓΑΘΙΟΤ

Εἰς εἰκόνα τινὸς σοφιστοῦ ἐν Περγᾶμι

Τὰς μὲν ὑπὲρ μύθων τε καὶ εὐτροχάλοιο μελισσῆς
 εἰκόνας ἰλήκοις δηρὸν ὀφειλομενος·
 νῦν δ' ὑπὲρ ἰδρωτων τε καὶ ἀστυόχοιο μερίμνης
 τῇδ' σε τῇ γραφίδι στήσαμεν, Ἡρακλᾶμον.
 εἰ δ' ὀλίγον τὸ γέρας, μὴ μεμφεο τοῖσδε γὰρ ἡμεῖς
 αἰεὶ τοὺς ἀγαθοὺς ἀνδρας ἀμειβόμεθα.

THE PLANUDEAN APPENDIX

32A.—THEAETETUS SCHOLASTICUS

ROME¹ and Beroe,² when they saw this Julianus, the light of the Law, said, "Nature can do all."

33.—BY THE SAME AS 32

On a Portrait of Calimachus the Culecularius

Thou conquerest in beauty of soul as much as in beauty of face, for thou possessest everything that is worthy of thy name,³ and ever in the bed-chamber, sending the emperor to sleep, thou dost sow all gentleness in his ears.

34. THEODORETUS GRAMMATICUS

On the Portrait of Philippus, Prefect of Smyrna

This is the gift of Philadelphia to Philippus. Mark how well the city remembers his just rule

35.—ANONYMOUS

THE CARIANS, mindful of many benefits, set here just Palmas whom they venerated so much.

36.—AGATHIAS

On the Picture of a certain Sophist at Pergamus

FORGIVE our delay in offering the portrait long due to you on account of your discourses and well-running, honeyed speech, but now, Heraclamon, we have set up this picture of you in return for your labours and care for the city's weal. If the gift be little, blame is not, for with such gifts we ever reward good men.

¹ i. e. Constant nople

² i. e. Berytus.

³ Compounded of κάλλος (beauty) and νίκη (victory).

37.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ ΤΟΥ
ΜΙΝΩΤΑΤΡΟΥ

Πέτρον ὄρας χρυσεόισιν ἐν εἵμασιν· αἱ δὲ παρ' αὐτὸν
ἀρχαὶ ἀμοιβαίων μάρτυρές εἰσι πόνων·
ἀντολῆς πρώτη, καὶ διχθαδία μετὰ τήνδε
κόχλου πορφυρέης, καὶ πάλιν ἀντολῆς.

38.—ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΡΒΟΚΑΛΛΟΥ

Εἰς εἰκόνα Συνεσίου Σχολαστικοῦ ἐπὶ νίκη μάχης
ἀνατεθεῖσαν ἐν Βηρυτῇ

Οὐχὶ παρ' Ἰερώτῃ μόνον ἀνέρες εἰσι μαχηταί,
οὐδὲ παρ' Ἰλισσῷ μνήμερές εἰσι δίκας·
ὥς ἀπὸ τῆς Σπάρτας, ὥς αὐτῆς ἀστὸν Ἀθάνας
Συνέσιον Νίκα καὶ Θέμης ἠγάσατο.

39.—ΑΡΑΒΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς εἰκόνα Λογγίνου ὑπάρχου ἐν Βυζαντίᾳ

Νεῖλος, Περσίς, Ἰβηρ, Σόλυμοι, Δύσις, Ἀρμενίς, Ἰνδοί,
καὶ Κόλχοι σκοπέλων ἐγγύθι Καυκασίων,
καὶ πεδία ζειοντα πολυσπερεων Ἀγαρηνῶν
Λογγίνου ταχινῶν μάρτυρές εἰσι πόνων,
ὥς δὲ ταχὺς βασιλῆϊ διάκτορος ἦεν ὁδεύων,
καὶ ταχὺς εἰρήνην ὥπασε κευθομένην

¹ The Prefecture of the East.

² The consularship, which conferred the right to wear purple.

THE PLANUDEAN APPENDIX

37. — LEONTIUS SCHOLASTICUS MINOTAURUS

THOU seest Peter in his golden robes, and the Provinces that stand by him witness to his successive labours; the first is a witness of the East,¹ and the pair after her are witnesses of the purple shell,² and again of the East.

38.—JOANNES BARBOCILLUS

*On a Portrait of Synesius Scholasticus set up in Berytus to commemorate his Victory in Battle*³

Not only by Eurotas are there warriors, and not only by Ilissus are there men mindful of Justice. Victory and Themis revered Synesius as if he were from Sparta, as if he were a citizen of Athens herself!

39.—ARABIIUS SCHOLASTICUS

On a Portrait of Longinus the Prefect in Byzantium

THE Nile, Persia, the Iberian,⁴ the Lycians, the West, Armenia, the Indians, the Colchians near the crags of Caucasus, and the burning plains of the wide-y-scattered Arapians, are witnesses to the rapidly executed labours of Longinus, and as he was on his journeys a swift minister of the Emperor, so likewise was he swift in giving us peace which had lain in hiding.⁵

¹ Probably against the Persian King Chosroes in A. D. 540. We have below, in No. 267, an epigram by this Synesius.

² In modern Georgia.

³ This Longinus was probably the minister of Justin II, (565-578) so named

40. · ΚΡΙΝΑΓΟΡΟΤ

Γέγονες οὐ τρισσαὶ μούνον Τύχαι ἔπρεπον εἶναι,
 Κρίσπε, βαθυπλούτου σῆς ἕνεκεν κραδίης,
 ἀλλὰ καὶ αἱ πάντων πάσαι· τι γὰρ ἀνδρὶ τασφῶδε
 ἀρκέσει εἰς ἐτέρων μυρίον εὐφροσύνην;
 νῦν δέ σε καὶ τούτων κρέσσων ἐπὶ μαῖζον' ἀεξοι
 Καῖσαρ. τίς κείνου χωρὶς ἄρηρε τύχη,

5

41 — ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς εἰκόνα ἀνατεθεῖσαν ἐν τοῖς Ἱλακιδίαις ὑπὸ τῶν τοῦ
 νεου σκρινίου

ἔθωμῶν, παμβασιλῆος ἀμεμφέα κηδεμονῆα,
 ἀνθεσαν οἱ τὸ νέον τάγμα μετερχόμενοι,
 θεσπεσίης ἄγχιστα συνωρίδος, ὄφρα καὶ αὐτῇ
 εἰκόني χώρον ἔχη γέγονα κοιρανίης.
 αὐτὸς γὰρ ξαθέοιο θρόνους ὤψασε μελάθρον,
 πλούτον ἀεξήσας, ἀλλὰ μετ' εὐσεβίης
 εὐγνωμον τὸ πόνημα· τί γὰρ γραφὶς οἶδεν ὑπάσσαι,
 εἰ μὴ τοῖς ἀγαθοῖς μνήστιν ὀφειλομένην,

5

42. — ΑΛΛΟ

Τὸν μέγαν ἐν βουλαῖς Θεοδόσιον, Ἀσίδας ἄρχον,
 εἰκόني μαρμαρέῃ στήσαμεν ἀνθύπατον,
 ὅννεκα Σμύρναν ἔγειρε καὶ ἤγαγεν ἐς φάος αὐθις,
 ἔργοις θαυμασίοις πολλὸν ἀειδομένην.

¹ Statues of Fortune erected near the house of Crispus. This Crispus is probably the nephew of Sallust, to whom Horace's Ode ii 2, is addressed.

THE PLANUDEAN APPENDIX

40.—CRINAGORAS

Not only three Fortunes¹ should be thy neighbours, Crispus, because of the great riches of thy heart, but all the fortunes of all the world; for to so great a man what honour shall suffice for his infinite benevolence to his friends? But now may Caesar, who is even more powerful than these Fortunes, raise thee to higher dignities. What fortune stands firm without him?

41.—AGATHIAS SCHOLASTICUS

*On a Portrait dedicated in the Property of Placidia
by the new Curators of the Treasury*

THOSE who are entering on the new office dedicated Thomas, the universal Emperor's blameless Curator, close to the sacred Pair,² that by his very portrait also he may have a place next Majesty. For he raised higher the tarones of the divine Palace by increasing their wealth, but with piety. The work is one of gratitude, for what can the pencil give, if it give not the memory due to good men?

42.—ANONYMOUS

We erected here in marble the statue of Theodosius, great in counsel, the Proconsul, ruler of Asia, because he raised Smyrna from ruin and brought her to light again,³ the city much besung for her beautiful edifices.

¹ The Emperor and Empress.

² After the earthquake of A. D. 178.

GREEK ANTHOLOGY

43.—ΑΛΛΟ

Δαμόχαρι, κλυτόμητι δικασπύλα, σοὶ τοδε κῦδος,
ὅτι γε τὴν Σμύρναν μετὰ λοίγια πύματα σεισμοῖ,
ἔασυμένως πονέων, αὖθις πάλιν¹ ἐξετέλεσσας.

44.—ΑΔΗΛΟΝ

Ἡῦσα φύσις, Βασιλεία, τεινὸν κράτος αἰὲν αἰεῖται,
οὐνεκα δυσμενέων στίχας ὤλεσας, οὐνεκα φέγγος
ἀνδράσι σωφρονευσσι κακὴν μετὰ δῆρι ἀνήψας,
ἱππολύτης δ' ἐκέδασσας ὁμόγνια πύματα χάρις.

45.—ΑΛΛΟ

Ῥητῆρες θεόδωρον ἐμέλλομεν εἰς ἐν ἱόντες
χρυσείαις γραφίδεσσιν ἀειμνήσταισι γεραίρειν,
εἰ μὴ χρυσὸν ἔφευγε καὶ ἐν γραφίδεσσιν εἶντα.

46.—ΑΔΗΛΟΝ

Νικήταν δορίτολμον ἀναξ, στρατός, ἄστυα, δῆμος
στήσαν ὑπὲρ μεγάλων Μηδοφονων καμιάτων.

¹ I write τέλει πόλει MSS.

¹ i.e. the sedition led by the chariotmen of the circus factions. See Gibbon, ch. xl. If the MS. reading Βασιλεία (Queen) is right it is doubtful to what empress it refers possibly Theodora.

² Nicetas was a general, and the friend, if not the colleague, of the Emperor Heraclius (610-641).

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43.—ANONYMOUS

DAMOCHARIS, judge famous for thy skill, this glory is thine, that labouring vigorously, thou didst completely rebuild Smyrna after the fatal disaster of the earthquake.

44.—ANONYMOUS

ALL Nature, O Queen, ever sings thy might, for that thou didst destroy the ranks of the enemy, for that after the evil broils thou didst kindle a light for prudent men and didst scatter the civil troubles of the strife that loosed the horses.¹



45.—ANONYMOUS

WE orators would have combined to honour Theodorus with golden portraits of eternal memory, had he not avoided gold even when it is in paintings.

46.—ANONYMOUS

THE Emperor, the Army, the cities, and the People erected the statue of Nicetas, bold in war, for his great exploits in slaying the Persians.²

47. ΑΛΛΟ

Τὸν μέγαν ἐν πολέμοισι, τὸν ἄτρομον ἡγεμονῆα,
Νικῆταν ἀρετῶν εἵνεκεν οἱ Πράσινοι

48.—ΑΔΗΛΟΝ

Πρόκλον ἐγὼ Παῦλον, Βυζάντιος, ἐν περὶ δῶμα
τηλαθροντα Δίκης βασιλῆιος ἤρπασεν αὐλή,
ὄφρ' εἴην στόμα πιστὸν ἐρισθενεὶ βασιλῆος.
ὑγγέλλει δ' ὅδε χαλκὸς ὅσον γέρας ἐστὶν ἀέθλων.
καὶ τὰ μὲν εἴκελα πάντα καὶ νιεί καὶ γενετῆρι· 5
ἐν δ' ὑπᾶτων βυβδοῖσι πάντεσσι νίκησε τοκῆα.

49.—ΑΠΟΛΛΩΝΙΔΟΥ

Θαύμασε τὸν Κινύρην ὁ πάλαι χρόνος ἢ Φρυγίας ἄμφω·
σὸν δέ, Λέων, ἡμεῖς κυλλοὶ ὑεισόμεθα,
Κερκαφιδῇ περίβωτε· μακαρτάτη ἔστ' ἥρα νήσων
καὶ Ῥόδου, ἣ τοίφ' λάμπεται ἡελίφ.

50.—ΤΟΥ ΑΥΤΟΥ

Εἰ τοιόσδε Λέων λάχεν ἀντίος Ἡρακλῆϊ,
οὐκ ἦν Ἀλκίδεω ταῦτο τὸ δωδέκατον.

51. ΜΑΚΗΔΟΝΙΟΥ ΤΠΑΓΟΥ

Τῇ ξοανφ τὸν παῖδα Θανάμιχον, οὐχ ἵνα λείσσης
ὡς καλὸς ἐν τῇδε μνάματος ἀγλαΐα,
ἀλλ' ἵνα σοὶ τὸν ἀέθλον ἐν ἐξεπώνησε μαθάντι,
ὦ γαθέ, τᾶς αὐτὰς ζᾶλος εἶσι μανίας.
οὔτος ὁ μὴ κλίνας καμάτφ πόδα, πυντα δ' ὑγῶνι 5
ἄλιστα νικησας, ὀπλοτερον, πρότερον.

¹ He was Quaestor, and, as such, spokesman of the Emperor in the Senate. ² Paris and Ganymede.

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47.—ANONYMOUS

THE Green Faction erected, because of his merits, the statue of Nicetas the great in war, the fearless leader

48.—ANONYMOUS

I AM Proclus, the son of Paul, a Byzantine whom the Imperial Court stole from the Courts of Law where I flourished, to be the faithful mouth of our mighty Emperor¹ This bronze announces what reward my labours had Son and father held all the same offices, but the son surpassed the father by his consular fasces.

49.—APOLLONIDES

THE oden time admired Cinyras or both the Phrygians,² but we, Leo, will sing thy beauty, O renowned son of Cercaphus.³ Most blessed of islands, taen, is Rhodes, on which such a sun shines.

50.—BY THE SAME

IF such a Leo (lion) had chanced to face Hercules, this would not have been his twelfth labour

51.—MACEDONIUS THE CONSUL

WE honour the boy Thyonichus with this statue, not that thou mayst see by the beauty of this monument how comely he was, but, good Sir, that thou mayst learn his achievement, and be emulous of such enthusiasm. This is he whose legs never gave way owing to fatigue, and who vanquished every adversary, him of his own age, the younger one, and the elder one.

² Legendary first colonist of Rhodes.

52.—ΦΙΛΙΠΠΟΤ

Ἴσως με λεύσσων, ξείνε, ταυρογύστορα
καὶ στερρόγυιον, ὥς Ἀτλαντα δεύτερον,
θαμβεῖς, ἀπιστῶν εἰ βρυττειὸς ἢ φύσις.
ἀλλ' ἴσθι μ' Ἡρᾶν Λαδικῆα πάμμαχον,
δν Σμύρνα καὶ δρυὺς Ἱεργάμου κατέστεφεν, 5
Δελφοί, Κόρινθος, Ἥλις, Ἄργος, Ἀκτιον
λοιπῶν δ' ἀέθλων ἥν' ἐρευνήσης κράτος,
καὶ τὴν Διβυσσαν ἐξαριθμήσεις κόνιν.

53.—ΑΔΗΛΟΝ

Λάδας τὸ στάδιον εἴθ' ἤλατο, εἴτε διέπτη,
δαιμόνιον τὸ τάχος, οὐδὲ φράσαι δυνατόν.



54.—ΑΛΛΟ

Οἷος ἔης φεύγων τὸν ὑπὲρ νικητήν,
ἔμπνεε Λάδα,
Θῦμον, ἐπ' ἀκροτάτῳ πνεύ-
ματι θεῖς δυνάα,
τοῖον ἐχάλκευσέν σε Μυρων, ἐπὶ
παντὶ χαραξας
σώματι Πισαιῶν προσδοκίην
στεφάνου.

54a

Πλήρης Δελπίδος ἐστίν, ἄκροις δ' ἐπὶ χεῖλεσιν ὁσθμα
ἐμφαίνει καίλων ἐνδοθεν ἐκ λαγόνων.
πηδήσει τάχα χαλκὸς ἐπὶ στέφος, οὐδὲ καθέξει
ἡ βάσις. ὦ τέχνη πνεύματος ὠκντέρα.

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52.—PHILIPPUS

PERHAPS, O stranger, seeing me thus with a belly like a bul and with solidly built limbs, like a second Atlas, thou marvellest, doubting if I am of mortal nature. But know that I am Heras of Laodicea, the all-round fighter, crowned by Smyrna and the oak of Pergamus, by Delphi, Corinth, Elis,¹ Argos, and Actium. But if thou enquirest as to my victories in other contests thou shalt number also the sands of Libya.

53.—ANONYMOUS

WHETHER Ladas jumped the Stadion or flew over it, his fleetness was portentous and not easy to express in words.

54.—ANONYMOUS

JUST as thou wert in life Ladas, flying before wind-footed Thymus, just touching the ground with the tips of thy toes,² so did Myron mould thee in bronze, stamping on all thy body thy expectation of the Olympian crown.

54A.—ANONYMOUS

FULL of hope is he, and he shows that the breath on the tip of his lips comes from deep within the hollow of his sides. The bronze is ready to leap forth to gain the crown, and the base shall not hold it back. O Art, swifter than the wind!³

¹ Olympia

² This is the sense required, but no satisfactory emendation has been proposed

³ The statue looks as if it could run swifter than the wind.

55.—ΤΡΩΙΔΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

- α. Εἰκων, τίς σ' ἀνέθηκε, τίνοσ χάριν, ἥ τίνε, λέξον.
β. Ἀντὶ παλαισμοσύνης θῆκε Λυρῶνι πόλιν

56.—ΑΔΗΛΟΝ

Ταύτην Εὐσεβίῳ Βυζαντίας εἰκόνα Ῥωμῇ
πρὸς δισσαῖς ἐτέραις, εἵνεκεν ἵπποσύνης.
οὐ γὰρ δ' ὕ' ἡμφήριστον ἔλῶν ἐστέψατο νίκην,
ἀλλὰ πολὺ κρατέων ποσσὶ καὶ ἡγορέῃ.
τοῦνεκεν ἀντιβίων ἔριν ἔσβεσεν· ἀλλὰ καὶ αὐτὴν 5
δήμου τὴν προτέρην καῦσε διχοστασίην.

57 ΠΑΤΑΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

Εἰς Βάκχην ἐν Βυζαντίῳ

Ἐκφρονα τὴν Βάκχην οὐχ ἡ φύσις, ἀλλ' ἡ τέχνη
θηκατο, καὶ μανίην ἐγκατέμειξε λιθῷ.

58.—ΑΔΗΛΟΝ

Εἰς τὸ αὐτό

Ἴσχετε τὴν Βάκχην, μή, λαϊνὴν περ ἐοῦσα,
αὐδοῖν ὑπερθεμένη, μῆδ' ὑπεκπροφύγῃ.

59 —ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτό

Οὐκ ἔπισταμένην τάχα κύμβαλα
χερσὶ τινάξαι
Βάκχην αἰδομένην στήσατο
λαοτύπος
οὕτω γὰρ προνέενυκεν· εἴκει δὲ
τοῦτο βοῶσιν·
“Ἐξίτε καὶ παταγῶ, μηδενὸς
ἰσταμένου.”



THE PLANUDEAN APPENDIX

55.—TROILUS GRAMMATICUS

A. STATUE, who dedicated thee, and because of what, and to whom? B. The city to Lyron for his wrestling.

56.—ANONYMOUS

BYZANTINE Rome set up this statue, in addition to two others, to Eusebius for his horsemanship. For he was crowned after gaining no disputed victory, but far excelling in fleetness of foot¹ and valour. Therefore he quenched the light of his adversaries' rivalry; but also he put a stop to the former dissensions of the people.

57.—PAULUS SILENTIARIUS

On a Bacchant in Byzantium

Nor Nature, but Art, made the Bacchant frenzied, mixing madness with the stone.

58.—ANONYMOUS

On the Same

HOLD the Bacchant, lest, though she be stone, she leap over the threshold and escape from the temple.

59.—AGATHIAS SCHOLASTICUS

On the Same

THE sculptor set up a statue of a Bacchant, yet ignorant of how to beat the swift cymbals with her hands and ashamed. For so does she bend forward, and looks as if she were crying, "Go ye out, and I will strike them with none standing by"

¹ i.e. that of his horses, as he was a charioteer.

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60.—ΣΙΜΩΝΙΔΟΥ

α. Τίς ἄδε; β. Βάκχα. α. Τίς δέ μιν ξέσε, β. Σκόπας.
α. Τίς δ' ἐξέμηνε, Βάκχος, ἢ Σκόπας, β. Σκόπας.

61.—ΚΡΙΝΑΓΟΡΟΥ

Ἀντολῖαι, δύσιες, κόσμου μέτρα· καὶ τὰ Νέρωνος
ἔργα δι' ἀμφοτέρων ἵκετο γῆς περάτων.
Ἥλιος Ἀρμανίην ἀνιὼν ὑπὸ χερσὶ δαμείσαν
κείνου, Γερμανίην δ' εἶδε κατερχόμενος.
δισσὸν αἰδέσθω πολέμου κράτος· οἶδαν Ἀράξης 5
καὶ Ῥήνος, δούλοις ἔθνεσι πινόμενοι.

62.—ΑΔΗΛΟΝ

Εἰς στήλην Ἰουστινιανοῦ βασιλείῳ ἐν τῷ ἵπποδρόμῳ

~ Α ΔΙΟΝΥΣΟΣ



Ταῦτά σοι, ὦ βασιλεῦ Μηδο-
κτόνε, δῶρα κομίζει
σῆς Ῥώμης γενέτης καὶ παῖς
Εὐστάθιος,
πῶλον ὑπὲρ νίκης, Νίκην στε-
φανηφόρον ἄλλην,
καὶ σὲ μετηνεμίῳ πῶλῳ
ἐφεζόμενον.
ὑψόσ', Ἰουστινιανέ, τὸν κρά-
τος· ἐν χθονὶ δ' αἰεὶ 5
δεσμός ἐχοι Μήδων καὶ
Σκυθέων προμάχους.

The future Emperor Tiberius.

² Constantinople father as prefect, son as citizen.

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60.—SIMONIDES

A. Who is this?

B. A Bacchant

A. And who carved her?

B. Scopas.

A. And who made her frenzied,
Bacchus or Scopas?

B. Scopas.



61.—CRINAGORAS

EAST and West are the limits of the world, and through both ends of the earth passed the exploits of Nero.¹ The Sun as he rose saw Armenia subdued by his hands and Germany as he went down the sky. Let us sing his double victory in war; Araxes knows it and Rhine, drunk now by enslaved peoples.

62.—ANONYMOUS

On the Statue of Justinian in the Hippodrome

THESE gifts, O King, slayer of the Persians, are brought to thee by Rustathius, the father and son of thy Rome.² A horse for thy victory, another laurel ed Victory, and thyself seated on the horse swift as the wind. Thy might, Justinian, is set on high,³ but may the champions of the Persians and Scythians⁴ be ever in chains on the ground.

¹ A luding to the height of the base on which two statues stood. ² i.e. Gothic.

GREEK ANTHOLOGY

63.—ΑΛΛΟ

Εἰς τὸ αὐτο

Πῶλον ὁμοῦ καὶ ἄνακτα καὶ ὀλλυμένην Βαβυλῶνα
χαλκὸς ἀπὸ σκύλων ἔπλασεν Ἀσσυρίων.
ἔστι δ' Ἰουστινιανός, ὃν ἀντολίης ζυγὸν ἔλκων
στήσεν Ἰουλιανός, μάρτυρα Μηδοφόνου.

64.—ΑΛΛΟ

Εἰς στήλην Ἰουστίνου βασιλεως ἐν τῇ λιμένι

Τοῦτο παρ' αἰγιαλοῖσιν ἐγὼ Θεόδωρος ὑπαρχος
στήσα φαινὸν ἀγαλμα Ἰουστίνῳ βασιλεῖ,
ὄφρα καὶ ἐν λιμένεσσιν εἴην πετάσειε γαλήνην.

65.—ΑΛΛΟ

Εἰς στήλην Θεοδοσίου βασιλέως

Ἐκθορὲς ἀντολίηθε, φασσφόρος ἥλιος ἄλλος,
Θευδόσιε, θνητοῖσι, πολλοὶ μεσαν, ἠπιόθυμε,
Ὀκεανὸν παρὰ ποσσὶν ἔχων μετ' ἀπείρονα γαῖαν,
παντοθεν αἰγλήεις, κεκορυθμένος, ἀγλαὸν ἵππου
ῥηιδίως, μεγάθυμε, καὶ ἐσσύμενον κατερυκων

6

66.—ΑΛΛΟ

Τὸν κραταρὸν Βύζαντα καὶ ἱμερτὴν Φιδάλειαν
εἰν ἐνὶ κοσμήσας ἀνθεο Καλλιᾶδης.

There seems to have been a figure of Babylon on the base of the statue. 1 c. Prefect of the East.

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63. -ANONYMOUS

On the Same

THE bronze from the Assyrian spoils moulded the horse and the monarch and Babylon perishing.¹ This is Justinian, whom Julianus, holding the balance of the East,² erected, his own witness to his slaying of the Persians.

64.—ANONYMOUS

On the Statue of the Emperor Justin by the Harbour

I, THE Prefect Theodorus, erected by the shore this splendid statue to Justin the Emperor, so that he might spread abroad his calm in the harbour also.

65.—ANONYMOUS

On a Statue of the Emperor Theodosius

THOU didst spring from the East to mid heaven, gentle-hearted Theodosius, a second sun, giver of light to mortals, with Ocean at thy feet³ as well as the boundless land, resplendent on all sides, helmeted, reining in easily, O great-hearted King, thy magnificent horse, though he strives to break away

66. —ANONYMOUS

CALLIADES, fashioning them in a single group, dedicated here mighty Byzas⁴ and lovable Phidalia.

¹ i.e. represented on the base

² Mythical founder of Byzantium. Phidalia was his wife.

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67.—ΑΛΛΟ

Ἰμερτὴ Φιδίλεια δάμαρ Βύζαντος ἐτύχθην·
εἰμὶ δε βουπαλέος δῶρον ἀεθλοσύνης.

68.—ΑΣΚΛΗΠΙΑΔΟΥ, οἱ δὲ ΠΟΣΕΙΔΙΠΠΟΥ

Κύπριδος ἄδ' εἰκὼν· φέρ' ἰδωμεθα μὴ Βερενίκας·
διστάζω ποτέρᾳ φῆτις ὁμοιοτέραν.

69.—ΑΔΗΛΟΝ

Ζήνωνα πολίταρχος Ἰουλιανὸς βασιλῆα·
Ζήνωνος παράκοιτις Ἰουλιανὸς Ἀριάδνην.

70. ΑΔΗΛΟΝ

Οἶκον Ἀναξ' Ἑλικῶνος ἀνηβήσαντα νοήσας
κυδαλίμοις καμάτοισιν Ἰουλιανοῦ πολίταρχου,
Πιερικῶν προπάρειθε δόμων παγχρύσεος ἔστη.

71.—ΑΔΗΛΟΝ

Κῦδος Ἰουλιανοῦ πανασίδιμον, ὃς μετὰ κόσμον
Πιερίδων χρυσέην στῆσεν Ἀνασταςίην.

72.—ΑΛΛΟ

Ἄλλον ὑπὲρ νίκας ἐναρηφόρον ἔνδοθι Σούσων
ὁ θρασυὺς ἀνστήσει Μῆδος ἀνακτι τυπον·

* Or "a struggle with a bull." In the former case it refers to Phidalia's defeat of the Scythians who attacked Byzantium, in the latter to some exploit of Byzans.

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67 —ANONYMOUS

I, LOVABLE Phidaha, was the wife of Byzas, and I am a gift commemorating a mighty contest.*

68.—ASCLEPIADES OR POSIDIPPUS

THIS is a statue of Cypris. But come let us see if it be not Berenice's. I am in doubt of which one should say it is the better likeness.

69. ANONYMOUS

JULIANUS, the Prefect of the city, dedicates Zeno, the Emperor. Julianus dedicates Armané, the consort of Zeno.

70.—ANONYMOUS

THE Emperor, seeing that the house of Helicon was rejuvenated by the glorious labour of Julianus, the ruler of the city, stationed himself, all of gold, before the habitation of the Muses.†

71 —ANONYMOUS

IT is everywhere the theme of song, the glory of Julianus, who, after adorning the house of the Muses, erected the golden statue of Anastasia.‡

72.—ANONYMOUS

ANOTHER statue loaded with spoils shall the bold Persian erect within Susa to the Emperor for his

* The Library (or Museum) erected by the Emperor Julian having been burnt down in A.D. 477 was rebuilt in the reign probably of Zeno (474-491) by Julian, the City Prefect, who erected a golden statue of the Emperor outside it.

† It is unknown who she was.

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ἄλλον ἀκείρεκόμας Ἀβύρων στρατὸς ἔκτοθεν Ἰστρον,
 κείρας ἐκ κεφαλῆς βυστρυχον αὐσταλῆς
 τὸν δ' ὑπερ εὐνομίας ἐριθηλέος ἐνθάδε τοῦτον 5
 ἔξ ὑπάτου μίτρης στήσει ἀνασσα πόλις,
 ἔμπεδος ἀλλὰ μένοις, Βυζαντιῶς ἔμμορε Ῥώμα,
 θεῖον Ἰουστίνου κάρτος ἀμειψαμένα

73.—ΑΔΗΛΟΝ

Οὗτος ὁ κοσμήσας Ἑπάτων θρόνον, ὃν τρισέπαρχον
 καὶ πατέρα βασιλῆος εἶον καλέσαντο μέγιστοι,
 χρύσεος ἔστηκεν Ἀύρηλιανός· τὸ δὲ ἔργον
 τῆς βουλῆς, ἧς αὐτὸς ἐκὼν κατέπαυσεν ἀνίας

74.—ΑΔΗΛΟΝ

Εἰς ἄρχοντα

Μῖξον μελιχίῃ βαιὸν φοβόν, ὅττι καὶ αὐτῇ
 βομβήεσσα μέλισσα κορύσσεται ὀξεί κέντρῳ.
 οὐ γὰρ ἄτερ μάστιγος ἰθύνεται ἵππος ἀγῆνωρ
 οὐδὲ συνὼν ἀγέλη ἐπιπείθεται ἀνδρὶ νομῇ,
 πρὶν καὶ ἐριγδούποιω καλαίροπος ἦχον ἀκούσῃ. 5

75.—ΑΝΤΙΠΙΑΤΡΟΤ

Ζηνὶ καὶ Ἀπόλλωνι καὶ Ἄρει τέκνον ἀνάκτων
 εἴκελον, εὐκταίῃ μητέρος εὐτοκίῃ,
 πάντα τοι ἐκ Μοιρέων βασιλῆια, πάντα τέλεια
 ἦλθεν· ἐποιήθης δ' ἔργον ἰοιδοπόλων.
 Ζεὺς σκῆπτρον βασιλείου, Ἄρης δόρυ, καλλοσύνην δὲ 5
 Φοῖβος ἔχει· παρὰ σοὶ δ' ἄβροα πάντα, Κοτῦ.

¹ A Boeotian tribe.

² This appears to mean "After the restoration of the consulate." This measure of Justin's was very popular

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victory, and yet another the host of the long-haired
Avars¹ beyond the Danube shearing the locks from
their squalid heads. But this one here was erected
for the righteousness of his rule by the Sovereign
City after the consular fleet.² But mayst thou stand
firm, O fortunate Byzantine Rome, who hast rewarded
the god-given might of Justin.

73.—ANONYMOUS

This golden Aurelianus, who stands here, is he
who adorned the consular throne, whom our greatest
emperors styled thrice Prefect and their father. The
work is the Senate's, to the troubles of which he
will ngly put an end.³

74.—ANONYMOUS

To a Magistrate

Mix with mildness a little terror, for the buzzing
bee herself is armed with a sharp sting, the noble
horse is not guided without a whip, nor does a herd
of swine obey the swineherd before they hear the
sound of the far-booming crook.⁴

75.—ANTIPATER OF THESSALONICA

SON of Kings, like to Zeus, Apollo, and Ares,
lovely offspring granted to a mother's prayers, from
the Fates all kingly, all perfect things have come to
thee, and thou art become the theme of Poets. Zeus
has his royal sceptre, Ares his spear, and Phoebus
his beauty, but thine, Cotys,⁵ are all three together

¹ In A. D. 400. He was thrice Praetorian Prefect, and the
title "Father of the Emperor" was given to Patricians.

² The crook was thrown at animals to drive them back to
the herd. cp. Homer, *Il* xxi. 345.

³ This is probably the Thracian King to whom Ovid's
Epist. Ex Ponto, ii. 9, is addressed.

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76.—ΣΤΝΕΣΙΟΥ ΦΙΛΟΣΟΦΟΥ

Οἱ τρεῖς Τυνδαρίδαι, Κύστωρ, Ἑλενη, Πολυδεύκης.

77.—ΠΑΤΑΟΥ ΣΙΑΕΝΤΙΑΡΙΟΥ

Ὅμματα μὲν κούρης μόλις ἡ γραφίς, οὔτε δὲ χαίτην,
οὔτε σέλας χροῖης ἄκρον ἀπεπλάσματο.
εἴ τις μαρμαρυγὴν δύναται φασθοντιδα γριψαί,
μαρμαρυγὴν γράψει καὶ Θεοδωριίδα¹

78.—ΑΛΛΟΥ

Βάσκανος ἡ γραφίς ἐσσι, καὶ εισορύωσι μεγάρεις
χρύσεα κεκρυφάλους βαστρυχα κρυψαμένη.
εἰ δ' ὑπ' αὐτῆς κεφαλῆς ὑπάτην χίριν εἰκόνι κεύθαις,
οὐδ' ἐπὶ τῷ λοιπῷ κάλλει πίστιν ἔχεις
πᾶσα γραφίς μορφῇσι χαρίζεται· ἀλλὰ σὺ μούνη
τῆς Θεοδωριίδος κλέψας ὑπ' ὀγλαίας

79 -ΣΤΝΕΣΙΟΥ ΦΙΛΟΣΟΦΟΥ

Εἰς τὴν αὐτοῦ ἀδελφὴν

Τῆς χρυσοῦς εἰκῶν ἡ Κύπριδος, ἡ Στρατονίκης.

80. ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Μαχλὰς ἐγὼ γενόμεν· Βυζαντιδος ἐνδοθι Ῥώμης,
ὦνητὴν φιλήν· πᾶσι χαριζομένην
εἰμὶ δὲ Καλλιερὴ πολυδαίδαλος, ἦν ὑπ' ἔρωτος
οἰστροηθεὶς Θωμᾶς τῇδ' ἔθετο γραφίδι,
δεικνὺς ὅσσον ἔχει πόθον ἐν φρεσίν· ἴσα γὰρ αὐτῷ
κηρῶ τηκομένῳ τήκεται ἡ κραδίη.

¹ I write Θεοδωριίδα Θεοδωριίδου MSS.

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76. SYNESIUS THE PHILOSOPHER

THE three children of Tyndareus, Castor, Helen, and Pollux

77.—PAULUS SILENTIARIUS

SCARCELY has the pencil portrayed the girl's eyes, but not at all her hair nor the supreme lustre of her skin. If any can paint the sheen of the sun, he will paint the sheen of Theodora.¹

78.—BY THE SAME (?)

THOU art envious, O pencil, and grudgest us who look, hiding her golden hair in a curl. But if in the picture thou hidest the supreme grace of her supreme head, thou canst not be trusted touching the rest of her beauty. Every pencil is favourable to form, but thou alone hast stolen from the loveliness of Theodora.

79.—SYNESIUS THE PHILOSOPHER

On his Statue

THE statue is of golden Cypris or of golden Stratomece.

80. AGATHIAS SCHOLASTICUS

I WAS a harlot in Byzantine Rome, granting my venal favours to all. I am Callirhoe the versatile, whom Thomas, goaded by love, set in this picture, showing what great desire he has in his soul, for even as his wax melts,² so melts his heart.

¹ Probably the well-known Empress.

² The picture was an encaustic.



81.—ΦΙΛΙΠΠΟΥ

Εἰς τὸ ἐν Ὀλυμπίᾳ Διὸς ἄγαλμα
 ἡ θεὸς ἦλθ' ἐπὶ γῆν ἐξ οὐ-
 ρανοῦ, εἰκόνα δείξων,
 Φειδία ἢ σύ γ' ἔβης τὸν
 θεὸν ὑψόμενος.

82 ΣΙΜΩΝΙΔΟΥ

Τὸν ἐν Ῥόδῳ κολοσσὸν ὀκτάκις δέκα
 Χάρης ἐποίει πήχεων ὁ Λίνδιος

83.—ΑΔΕΣΠΟΤΟΝ

Εἰς Αἶαντος εἰκόνα

Αἶαν Τιμομήχου πλέον ἢ πατὴρ, ἥρπασε τέχνα
 τὴν φύσιν· ὁ γράψας εἶδέ σε μαινόμενον,
 καὶ συνελυσσθήθη χεῖρ ἀνέρι, καὶ τὰ κεραστὰ
 δάκρυα τοὺς λύπης πάντας ἔμιξε πόνους.

84.—ΑΔΗΛΟΝ

Οὐκ ἄδαῃς ἔγραψε Κίμων ταδε· παντὶ δ' ἐπ' ἔργῳ
 μῶμος, δν οὐδ' ἥρως Δαίδαλος ἐξέφυγεν

85.—ΑΔΕΣΠΟΤΟΝ

Ἄ τέχνα τὸν ἔλεγχον ἀπώλεσεν· οὐδὲ γὰρ αὐτὰ
 μαιῶσαι δύναται τῷ πόρε τὰν κεφαλάν.

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81.—PHILIPPUS

On the Statue of Zeus at Olympia

EITHER God came from Heaven to Earth to show thee His image, Phidias, or thou didst go to see God.

82.—SIMONIDES¹

CHARES of Lindus made the Colossus of Rhodes, eighty cubits high.

83.—ANONYMOUS

On the Picture of Ajax by Timomachus²

AJAX, more the son of Timomachus than thine own father's, Art seized on thee as thou really wert, the painter saw thee in thy frenzy, his hand grew mad as the madman, and the tears he mixed on his palette were a compound of all the griefs that made up thy sorrow.

84.—ANONYMOUS

WITH no ignorant hand did Camon paint these things, but no work is without blame, which not even Daedalus of blessed memory escaped.

85.—ANONYMOUS

On a Headless Statue

THIS work of art has lost what was required for judging it, for even it itself cannot inform us to whom it gave its head.

¹ This attribution is of course wrong, as the Colossus was erected long after his time. ² See Ovid, *Tristia*, ii. 528.

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86.—ΑΔΗΑΟΝ

Τούμπρασιῇ φύλακος μακρὰν ἀποτῆλε φύλαξαι.
 τοῖος, ὁκοῖον ὀρέας, ὦ παρ' ἔμ' ἐρχόμενε,¹
 σῦκίρος, οὐ ρίνῃ πεπονημένος, οὐδ' ἀπὸ μίλτου,
 ἀλλ' ἀπὸ ποιμενικῆς αὐτομαθοῦς ξοῖδος . . .
 ἀχρεῖως γέλασον με, τὰ δ' Εὐκλείους πεφύλαξο
 σίνεσθαι, μὴ καὶ σαρδάνιον γελᾷσης

87.—ΙΟΥΛΙΑΝΟΥ

Τέχνης πυρσὸν ὅπασσα φερέσβιον· ἐκ δ' ἄρα τέχνης
 καὶ πύρος ἀλλήκτον πῆματος ὄψιν ἔχω.
 ἦ μερόπων ἀχαιριστοῦ αἰεὶ γένος εἴ γε ἱερομηθεὺς
 αὐτ' εὐεργεσίης ταῦθ' ὑπὸ χαλκοτύπων.

88.—ΤΟΥ ΑΥΤΟΥ



Χαλκὸν μὲν καλέσκειν ἀτειρέα βίβλος Ὀμήρου·
 ἀλλὰ μιν ὁ πλάστης δεῖξεν ἐλεγχομένην.
 δεῦρ' ἴδε γὰρ στενάχοντα Προμηθεα, δεῦρ' ἴδε χαλκοῦ
 τειρομένου σπλάγχχνων ἐκ μυχάτων ὀδύνας
 "Ἡρακλῆς, νεμέσησον, ἐπεὶ μετὰ σείο φαρέτρην
 Ἰαπετιονίδης ἄλγος ἀπανστον ἔχει

¹ The first couplet has probably been tampered with by Pseudo-Plutarch; τοῖος ὁκοῖον ὀρέας is a conjecture for τοῖος ὁ κύων ἐν ὀρέας, but the whole gives very poor sense. We expect a mention of the usual appendage of Priapus and ὁ κύων may be right.

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86.—ANONYMOUS

On a Statue of Priapus

BEWARE from afar off of the guardian set up in the kitchen-garden. I am such as thou seest me, O thou who goest past me, made of fig-wood, not polished with shagreen, nor carved by rule and measure, but by a shepherd's self-taught counsel. Laugh foolishly at me, but take care not to damage Eucles' property or you may have to laugh grimly too.

87.—JULIANUS

THE flame that gives life to Art was my gift, and now from Art and fire I get the semblance of ceaseless pain. Ungrateful of a truce is the race of mankind, since in return for his benefit to them this is what Prometheus gets from workers in bronze.



88.—BY THE SAME

HOMER's book calls brass a metal that is unconsumable by age, but the sculptor has visibly confuted it. For come here and look at Prometheus groaning, look at the torments of the brass consumed from its inmost vitals. Wax wrath, O Heracles, that after the deed of thy quiver¹ the son of Iapetus suffers ceaseless pain.

¹ Heracles shot the vulture which devoured Prometheus' vitals.

89.—ΓΑΛΛΟΥ

Εἰς Τάνταλον ἐπὶ ποτηρίῳ γεγλυμμένον

Οὗτος ὁ πρὶν μακαρεσσι συνέστιος, οὗτος ὁ νηδὺν
πολλάκι νεκταρέου πλησύμενος πόματος,
νῦν λιβάδος θνητῆς ἰμείρεται· ἡ φθονερὴ δὲ
κράσις αἰεὶ χεῖλευσ ἐστὶ ταπεινωτέρη.

“Πῖνε,” λέγει τὸ τόρευμα, “καὶ ὄργια μῖνθανε συγῆς· ὅ
οἱ γλώσση προπετεῖς ταῦτα κολαζόμεθα.”

90.—ΑΔΗΛΟΝ



Θλίβε δρακονταίους περιμή-
κεας ὄβριμε δειράς

“Ἡρακλες, δακέτων ἄγχε
βαθεῖς φάρυγας.

ἐξέτι νηπιάχοιο χόλον ζηλή-
μονος” Ἡρῆς

ἄμπαυσον μοχθεῖν γυνῶτι
καὶ ἐκ βρέφους.

οὐ γάρ σοι κρητὴρ χαλκή-
λατος, οὐδὲ λέβητες, ὅ
ἀλλ’ ὁδὸς εἰς αὐλήν Ζηνός,
ἔπαθλον ἔφυ.

91.—ΑΔΗΛΟΝ

Δέρκεο μινιόμοχθε τεοῦς “Ἡρακλες ἀγῶνας,
οὗς τλᾶς ἀθανάτων αἰκον’ Ὀλυμπον ἔβης·

Γηρυόνην, κλυτὰ μῆλα, μέγαν πόνον Αἰγείαιο,
πῶλους, Ἴππολύτην, πουλυκάρηνον ὄφιν,

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89. -GALLUS

On Tantalus carved on a Cup

He who once sat at the table of the gods, he who often filled his belly with nectar, now lusts for a mortal liquor, but the envious brew is ever lower than his lips.¹ "Drunk," says the carving, "and learn the secret of silence, thus are we punished who are loose of tongue."

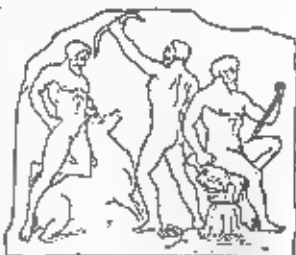
90.—ANONYMOUS

Crush, sturdy Heracles, the long necks of the snakes, choke the deep throats of the venomous brutes. Even from thy babyhood toil to defeat the spite of envious Hera, learn to labour from thy cradle up. For thy prize was no bowl of beaten brass, no cauldrons, but the road to the court of Zeus.

91 — ANONYMOUS

On a Monument on the Acropolis of Pergamus with Reliefs of the Labours of Heracles

Look, Heracles, thou of the countless labours, at these thy enterprises, after achieving which thou didst go to Olympus, the house of the immortals. Geryon, the famous apples, the great task of Augeas, the horses, Hippolyte, the many-headed



¹ The figure of Tantalus was probably carved on the handle of the cup. He was punished for betraying the secrets of the gods.

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κάπρον, θωύκτῆρα Χίωυς κύνα, θῆρα Νεμείης,
οἰωνούς, ταῦρον, Μαιναλίην ἔλαφον.
νῦν δὲ κατ' ἄκρα πόλῃος ἀπορρήτοιο βεβηκώς
Περγαμῆς, μεγάλους ῥύσο Τηλεφίδας

92.—ΑΔΗΛΟΝ

Ἡρακλῆους ἰθλοῖ

Πρῶτα μὲν ἐν Νεμῇ βριαρὸν κατέπεφνε λέοντα.
δεύτερον, ἐν Λέρνῃ πολυαύχενον ὤλεσεν ὕδραν
τὸ τρίτον αὖτ' ἐπὶ τοῖς Ἑρμινθιοῖς ἔκτανε κάπρον.
χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσεν, τέταρτον.
πέμπτον δ', ὄρνιθας Στυμφαλίδας ἐξεδιώξεν
ἕκτον, Ἀμαζονίδος κόμισεν ζωστήρα φαεινόν.
ἑβδομον, Λύγειαίη πολλήν κόπρον ἐξεκάθηνεν.
ὄγδον, ἐκ Κρίτῃς πυρίπνοον ἤλασεν ταῦρον.
ἐνάτον, ἐκ Θρήκης Διομήδεος ἤγαγεν ἵππου.
Γηρυόνην, δέκατον, βοας ἤγαγεν ἐξ Ἑρυθείης.
Κέρβερον, ἐνδέκατον, κύν' ἀνῆγαγεν ἐξ Αἴδου.
δωδεκάτον, ἐκόμισσεν ἐς Ἑλλάδα χρύσεια μῆλα.
τὰ τρισκαίδεκατοι, τοῖον λυγρὸν ἔσχεν ἀέθλον
μουνοῦχ' πεντήκοντα ξυνελέξατο κούραις.

93.—ΦΙΛΙΠΠΟΣ

Εἰς τὸ αὐτό

Ὦλεσα τὸν Νεμέας θῆρ' ἀπλετον, ὤλεσα δ' ὕδρην
καὶ ταῦρον, κάπρου δ' ἀμφετίναξα γένυν
ζωστήρ' ἐλκυσσας, πωλοῦς Διομηδεος εἶλον
χρῖσα μάλα κλισας, Γηρυόνην ἔλαβον
Λυγείας μ' ἔδωκ' κεμὰς οὐ φύγεν' ἕκτανον ἄρως
Κέρβερον ἠγαγόμεν' αὐτὸς Ὀλυμπον ἔχω.

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snake, the boar, the baying hound of Chaos, the wild beast of Nemea, the birds, the bull, the Maenalian hind. But now, standing on the height of Pergamus, the inexpugnable city, defend the great sons of Telephus.¹

92.—ANONYMOUS

The Labours of Heracles

FIRST, in Nemea he slew the mighty lion. Secondly, in Lerna he destroyed the many-necked hydra. Thirdly, after this he killed the Erymanthian boar. Next, in the fourth place, he captured the hind with the golden horns. Fifthly, he chased away the Stymphalian birds. Sixthly, he won the Amazon's bright girdle. Seventhly, he cleaned out the abundant dung of Augeas. Eighthly, he drove away from Crete the fire-breathing bull. Ninthly, he carried off from Thrace the horses of Diomedes. Tenthly, he brought from Lrythea the oxen of Geryon. Eleventhly, he led up from Hades the dog Cerberus. Twelfthly, he brought to Greece the golden apples. In the thirteenth place he had this terrible labour: in one night he lay with fifty maidens.

93.—PHILIPPUS

On the Same

I SLEW the vast wild beast of Nemea, I slew the hydra and the bull, and smashed the jaw of the boar; when I had torn off the girdle¹ I took the horses of Diomedes. After plucking the golden apples I captured Geryon. Augeas learnt to know me, the hind did not escape me, and I killed the birds. I led Cerberus, and myself dwell in Olympus.

¹ The people of Pergamus, whose mythical ancestor was Telephus. ² Of Hippolyta.

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94.—APXIOY

Μηκέτι ταυροβόροιο βαρὺ βρύχημα λέοντος
πτήσσετε, λήϊνομοι γειαρόται Νεμέης·



ἢ γὰρ ὑφ' Ἡρακλῆος ἀρι-
στάθλοιο δέδονπεν,
αὐχένα θηροφόνους ἀγ-
χόμενος παλάμαις
ποίμνας ἐξελάσασθε· πάλιν
μυκηθμόν ἀκούοι δ
Ἥχω, ἐρημαίης ἐνσάε-
τειρα νύπης.
καὶ σι, λεοντόχλαινε, πάλιν
θωρήσσοο ῥινῶ
Ἥρης πρηϋνῶν μισονό-
βοιο χόλον.

95. ΔΑΜΑΓΗΤΟΥ

Ἐκ Νεμέης ὁ λέων, ἀτὰρ ὁ ξένος Ἀργόθεν αἶμα,
πολλὸν ο μὲν θηρῶν λῆστος, ὁ δ' ἡμιθέων.
ἔρχονται δ' ἐς ἀγῶνα καταντίον ὄμμα βαλόντες
λοξὸν ὑπὲρ ζωᾶς ἀμφοτεροὶ σφετέρως.
Ζεὺ πάτερ, ἀλλ εἴη του ὑπ' Ἀργεὸς ἀνέρα νικᾶν, δ
ἐμβατὸς ὡς αὖ τοι καὶ Νεμέα τελέθω.

96. ΑΔΗΛΟΝ

Τι πρῶτον, τί δ' ἔπειτα φρεσίν, τί δὲ λοίσθιον ὅσσοις
θαυμάσομαι τέχνης ἀνέρος ἡδ' ἐλάφου.
ὦν ὁ μὲν ἱξυῖ θηρὸς ἐπεμβεβαὼς γόνυ βρίθει,
εὐπτορθῶν παλάμαις δραξάμενος κεράων·

¹ According to one story, Heracles, before killing the Nemean lion, wore the skin of a lion he killed on Cithaeron.

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94.—ARCHIAS

Ye rustic ploughmen of Nemea, tremble no more at the deep roaring of the lion, slayer of bulls. It has fallen by the hands of Heracles, the supreme achiever of emprises, its throat strangled by his death-dealing hands. Drive out your flocks to pasture; let Echo, the denizen of the lonely glen, again hear the sound of bleating. And do thou, clothed in the lion-skin,¹ again arm thee with the pelt, appeasing the spite of Hera who hateth her lord's bastards.

95.—DAMAGETUS

THE lion is from Nemea, but the stranger is of Argive blood, the one far the most valiant of beasts, the other of dem-gods. They come to the conflict glaring askance at each other, each about to fight for his life. Father Zeus, may the victory be the Argive man's, that Nemea be again accessible.

96.—ANONYMOUS

On Heracles and the Maenadian Hind

WHAT first and what next shall my mind marvel at, what lastly shall my eyes admire in the portraiture of the man and hind? He, mounting on the beast's loms, rests all the weight of his knee on her grasping with his hands her beautifully branched antlers, while she, panting hard



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ἢ δ' ὑπὸ χάσματι πολλὰ καὶ ἄσθματι φυσιοῦσα 5
 γλώσση σημαίνει θλιβομένην κραδίην.
 "Ηρακλες, γηθησον, ὅλη κεμὰς ἄρτι τέθηλεν
 οὐ κέρασιν μοῖνοις, ἀλλὰ τέχνῃ χρυσέῃ.

97.—ΑΛΛΟ

Χαλκὸν ἀποιμωζοντα τίς ἐπλάσε, τίς δ' ὑπο τέχνας
 καὶ πόνον ἐν μορφῇ καὶ θρίσος εἰργάσατο,
 ἔμψυχον τὸ πλάσμα· καὶ οἰκτεῖρω μογέοντα,
 καὶ φρίττω κρατερόν τὸν θρασὺν Ἡρακλέην· 5
 Ἄνταῖον γὰρ ἔχει πεπονημένον ἐκ παλαμῶν
 ἰδνωθεὶς δέ δοκεῖ καὶ στοναχὰν ἶναι.

98.—ΑΛΛΟ

Εἰς Ἡρακλέα μεθύοντα



Οὗτος ὁ νῦν ὑπὸν βεβαρημένος ἠδὲ κυπέλλῳ,
 Κενταύρους νηφῶν οἰνοβαρεῖς ὄλεσεν.

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with open jaws and forced breath, tells of her heart's anguish by her tongue. Rejoice, Heracles; the whole hind now glisters, not her horns alone golden, but fashioned all of gold by Art.¹

97.—ANONYMOUS

On Heracles and Antaeus

Who moulded this bronze that groans, and by the power of his art thus figured effort and daring? The statue is alive, and I pity him who is in distress, and shudder at Heracles the bold and mighty, for he holds Antaeus sore pressed by the grip of his hands, and the giant domed up seems even to be groaning.



98.—ANONYMOUS

On Heracles in his Cups

He who is now weighed down with sleep and the wine-cup, when sober slew the Centaurs heavy with wine.

¹ This does not, of course, mean that the group was golden or gilded; "golden" is used figuratively. The horns were doubtless gilded. The actual animal is stated to have had gold horns.

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99. ΑΛΛΟ

Εἰς τὸ αὐτό

Οὗτος ὁ πανδαμάτωρ, ὁ παρ' ἀνδράσι δωδεκάεθλος
 μελπόμενος κρατερῆς εἵνεκεν ἡγορέης,
 οἶνοβαρὴς μετὰ δαῖτα μεθυσφαλὲς ἔχνος ἐλίσσει,
 νικηθεὶς ἀπαλῶ λυσιμελεῖ Βρομίφ.

100.—ΑΛΛΟ

Εἰς εἰκόνα Λυσιμάχου βασιλέως



Χαίτην καὶ ῥόπαλον καὶ ἐν ὀφθαλμοῖσιν ἀταρβῇ
 θυμὸν ὀρών, βλοσυρόν τ' ἀνδρὸς ἐπισκύνιον,
 ζήτει δέρμα λέοντος ἐπ' εἰκόνι κῆν μὲν ἐφεύρης,
 Ἑρακλῆς, εἰ δ' οὐ, Λυσιμάχοιο πίναξ.

101.—ΑΛΛΟ

Εἰς εἰκόνα Ἑρακλέους

Οἷφ Θειοδάμας πρὶν ὑπῆντεεν Ἑρακλῆι,
 τοῖον ὁ τεχνίτης τὸν Διὸς εἰργάσατο,
 βοῦν ἀρότην ἔλκοντα, καὶ ἀντανύοντα κορύνην
 ἀλλ' οὐ τὴν ὅλοην γράψε βοοσφαγίην.
 ναὶ τάχα Θειοδάμαντι γοῆμονα χεῖλεσι φωνὴν
 ἤρμοσεν, ἧς αἶψαν φεῖδεται Ἑρακλῆς.

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99 — ANONYMOUS

On the Same

THIS subduer of all of whom, treading of his twelve labours, men sing because of his mighty valour, now after the feast is heavy with wine, and rolls along unsteady in his gait from drink, conquered by soft Bacchus the loosener of the limbs.



100. — ANONYMOUS

On a Portrait of King Lysimachus

SEEING the man's flowing locks, and the club, and the dauntless spirit in his eyes, and the fierce frown on his brow, seek for the lion's skin in the portrait, and if thou findest it, it is Heracles, but if not, this is the picture of Lysimachus.

101 — ANONYMOUS

On a Picture of Heracles

AS Heracles was when Theiodamas met him of old, even so did the artist portray the son of Zeus dragging off the ox from the plough and lifting up his club on high, but he did not paint the wicked murder of the ox.¹ Yea, perchance he drew Theiodamas with a plaintive cry on his lips, hearing which Heracles spares the steer's life.²

¹ Heracles in Rhodes killed the labouring ox of Theiodamas to cook and eat it.

² i.e. possibly the artist wished to convey the impression that Heracles spared the ox.

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102.—ΑΛΛΟ

Εἰς εἰκόνα ἑτέραν τοῦ αὐτοῦ

Οἶον καὶ Κρονίδης ἔσπειρε σε τῇ τρισελίμῳ
 νυκτί, καὶ Εὐρυσθεὺς εἶδεν ἀεθλοφορον,
 κῆκ πυρὸς εἰς Οὐλυμπον ἔκωμασας, ὦ βαρύμοχθε
 Ἀλκείδῃ, τοίην εἰκόνα σου βλέπομεν.
 Ἀλκμήνης δ' ὠδῖνας ἔχει λίθος αἱ δὲ μεγαυχεῖς 5
 ἐθήβαι νῦν μύθων εἰσὶν ἀπιστότεραι.

103.—ΓΕΜΙΝΟΤ

Εἰς ἄγαλμα τοῦ αὐτοῦ

Ἡρακλῆς, ποῦ σοι πτόρθος μέγας, ἥ τε Νέμειος
 χλαῖνα, καὶ ἡ τόξων ἔμπλεος ἰοδόκη,
 ποῦ σοβαρὸν βρίμημα; τί σ' ἐπλασεν ὦδε κατηφῇ
 Λύσιππος, χαλκῷ τ' ἐγκατέμιξ' ὀδύνην,
 ἄχθῃ γυμνωθεὶς ὀπλῶν σέο· τίς δέ σ' ἔπερσεν, 5
 ὁ πτερύεις, ὄντως εἰς βαρὺς ἄθλος, Ἔρως

104.—ΦΙΛΙΠΠΟΤ

Εἰς τὸ αὐτό

Ἡρῃ τοῦτ' ἄρα λοιπὸν ἐβούλετο πᾶσι ἐπ' ἄθλοις,
 ὀπλῶν γυμνὸν ἰδεῖν τὸν θρασὺν Ἡρακλέα.
 ποῦ χλαῖνωμα λέοντος, ὃ τ' εὐροῖζήτος ἐπ' ὤμοις
 ἰός, καὶ βαρύπους ὄζος ὁ θηρολέτης;
 πάντα σ' Ἔρως ἀπέδυσσε καὶ οὐ ξενον, εἰ Δία κύκνον 5
 ποιήσας, ὀπλῶν νουφίσασθ' Ἡρακλέα.

¹ The meaning of this very frigid and labourous couplet seems to be "Not Liopeus gave birth to thee, but this marble, and the claim of Thebes to be thy birthplace is now baseless." From the rest of the epigram we must, I think,

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102.—ANONYMOUS

On a Statue or Statues of Heracles

EVEN as the son of Cronos sowed thee on the night of three moons, even as Eurystheus saw thee, thy labours accomplished, even as from the flame thou didst go in triumph to Olympus, so, O Alcides, hard toiler, do we look on thee in thine image. The stone's are the birth-pangs of Alcmena, and too boastful. Thebes is now less worthy of belief than fables.¹

103.—GEMINUS

On a Statue of Heracles

HERACLES, where is thy great club, where thy Nemean cloak and thy quiver full of arrows, where is thy stern glower? Why did Lysippus mould thee thus with dejected visage and alloy the bronze with pain? Thou art in distress, stripped of thy arms.² Who was it that laid thee low? Winged Love, of a truth one of thy heavy labours.

104.—PHILIPPUS

On the Same

So Hera, then, wished for this to crown all his labours, the sight of doughty Heracles stripped of his arms. Where is the lion-skin cloak, where the quiver of loud-whizzing arrows on his shoulder and the heavy-footed branch, the slayer of beasts? Love has stripped thee of all, and it is not strange that, having made Zeus a swan, he deprived Heracles of his weapons.

understand that there were three representations of Heracles—at his birth in his prime, and after his death.

² By Omphale

GREEK ANTHOLOGY

105.—ΑΔΗΛΟΝ

Εἰς ἀνδριάντα Θησέως καὶ τοῦ Μυρμιδωνίου ταύρου
Θαῦμα τέχνης ταύρου τε καὶ ἀνέρος, ὃν ὁ μὲν ἀλκῇ
θῆρα βίη βρίθει, γυῖα τιτανόμενος
ἴνας δ' αὐχενίους γυνάμπτων, παλῦμῃσιν ἔμαρψεν,
λαιῇ μυκτῆρας, δεξιτερῇ δὲ κερας,
ἀστραγάλους δ' ἐλέλιξε· καὶ αὐχένα θῆρ ὑπὸ χερσίν 5
δαμνύμενος κρατεραῖς ὤκλασεν εἰς ὀπίσω.
ἔστι δ' ὅσσασθαι τέχνης ὑπο τῷδ' ἐνὶ χαλκῷ
θῆρα μὲν ἐμπνεῖειν, ἄνδρα δ' ἰδρῶτι ῥεῖν.

106.—ΑΔΗΛΟΝ



Εἰς ἀνδριάντα Καπανέως
Εἰ τοῖος Θήβης Καπανεὺς
ἐπεμήνατο πύργοις,
ἄμβασιν ἡερίην κλίμακι
μησόμενος,
εἶλεν ἂν ἄστυ βίη καὶ ὑπὲρ
μόρον. αἶδετο γάρ ῥα
καὶ σκηπτὸς Κρονίδων
τοῖον ἐλείν πρόμαχον.

107.—ΙΟΥΔΙΑΝΟΥ

Εἰς Ἴκαρον χαλκοῦν ἐν λουτρῷ
ἰοτάμενον

Ἴκαρε, κηρὸς μὲν σε διώλεσε· νῦν δέ
σε κηρῷ
ἤγαγεν εἰς μορφὴν αὐθις ὁ χαλ
κοτύπος.
ἀλλὰ γε μὴ πτερὰ πάλῃ κατ' ἡέρα,
μὴ τὸ λοετρόν,
ἡερόθεν πίπτων, Ἴκαριον τελεσῆς.



THE PLANUDEAN APPENDIX

105.—ANONYMOUS

On a Statue of Theseus and the Bull of Marathon

MARVELLOUS is the art of the bull and man—he, the man, his limbs all tense, forces down by his might the savage beast. To bend back the sinews of its neck he grasps with his left hand its nostrils, with his right its horn, and shakes up the neck-bones. The beast, its neck subdued by his strong hands, sinks down on its hindquarters. One may fancy that in this bronze Art makes the beast breathe and bathes the man in sweat.



106.—ANONYMOUS

On a Statue of Capaneus

HAD Capaneus been like this when he furiously attacked the towers of Thebes, contriving to mount through the air on a ladder, he would have taken the city by force in Fate's despite, for even the bolt of Zeus would have deemed it shame to slay such a champion.

107.—JULIANUS

On a Bronze Statue of Icarus which stood in a Bath

ICARUS, wax caused thy death, and now by wax¹ the worker in bronze has restored thee to thy shape. But beat not thy wings in the air, lest thou fall from the sky and give thy name to the bath²

¹ The model for the bronze had been worked in wax.

² As he gave his name to the Icarian Sea.

GREEK ANTHOLOGY

108.—ΤΟΥ ΑΥΤΟΥ

Εἰς το αὐτό

Ἴκαρε, χαλκος ἔων μιμνήσκειο· μηδέ σε τέχνη,
μηδ' ἀπάφη πτερύγων ζεύγας ἐπωμίδιον.
εἰ γὰρ ζωὸς ἔων πέσας ἐν πελάγεσσι θαλάσσης,
πῶς ἐθέλεις πτῆναι χάλκεον εἶδος ἔχων;

109.—ΑΓ' ΑΘΙΟΤ



Εἰς Ἰππάλυτον διυλεγόμενον τῇ τροφῇ
τῆς Φαίδρας

Ἰππάλυτος τῆς γρηδὸς ἐπ' οὔρατι
νηλέα μῦθον
φθέγγεται· ἀλλ' ἡμεῖς οὐ δύ-
νάμεσθα κλύειν.
ὅσσον δ' ἐκ βλεφάροιο μεμνηότος
ἐστὶ νοῆσαι,
ὅτι παρεγγυῖα μηκετ' ἄθεσμα
λέγειν.

110.—ΦΙΔΟΣΤΡΑΤΟΥ

Εἰς εἰκόνα Τηλέφου τετραμέναν

Οὗτος ὁ Τευθρανίας πρόμος ἄσχετος, οὗτος ὁ τὸ πρὶν
Τηλέφος αἰμάξας φρικτὸν ἄρη Δαναοῖν,
Μυσὸν δτε πλήθοντα φόνῳ ἐκέρασσε Κאַῦκον,
οὗτος ὁ Πηλιακοῦ δούρατος ἀντίπαλος,
νῦν ὅλοον μηρῷ κεύθων βάρος, οἷα λυγρόπινους
τήκεται, ἐμψύχῳ σαρκὶ συνελκόμενος.
οὐ καὶ τειρομένοιο περιπτωσσοντες Ἀχαιοὶ
φύρδην Τευθρανίας νεύνται ἀπ' ἡϊόνοιο.

THE PLANUDEAN APPENDIX

108.—BY THE SAME

On the Same

ICARUS, remember thou art of bronze, and let neither art nor the pair of wings on thy shoulders delude thee, for if, when alive, thou didst fall into the depths of the sea, how canst thou wish to fly when formed of bronze?

109.—AGATHIAS

On Hippolytus conversing with Phædra's Nurse

HIPPOLYTUS speaks into the old wife's ear pitiless words, but we cannot hear them. But as far as we can understand from the fury in his eyes, he enjoins her not to say again unlawful words.

110.—PHILOSTRATUS

On a Picture of Telephus Wounded

THIS, the irresistible chieftain of Teuthrania, this Telephus who once bathed in blood the terrible host of the Greeks when he filled Mysian Caycus to overflowing with slaughter, this, the champion who faced the spear of Peleus, now bearing hidden deep in his thigh a heavy and deadly wound, wastes away as if his life were leaving him, dragging himself along with his living flesh.¹ Even though he be sore hurt the Greeks tremble at him and depart in disorder from the Teutaranian shore.



¹ The phrase is most obscure. By some it is explained "his living flesh contracted," but the Greek can scarcely bear this meaning grammatically.

111.—ΓΛΑΤΚΟΤ

Εἰς εἰκόνα Φιλοκτῆτου

Καὶ τον ἀπὸ Τρηχῖνας ἰδὼν πολυνώδυνον ἦρω,
 τόνδε Φιλοκτῆτην ἔγραφε Παρρύσιος·
 ἐν τε γὰρ ὀφθαλμοῖς ἐσκληκόσι κωφὰν ὑποικεῖ
 δάκρυ, καὶ ὁ τρύχων ἐντὸς ἔνεστι πονος.
 ζωογράφων ὦ λῆστε, σὺ μεν σοφός, ἀλλ' ἀναπαῦσαι
 ἄνδρα πόνων ἤδη τὸν παλύμοχθον ἔδει.

112.—ΑΔΗΛΟΝ

Εἰς τὴν αὐτήν

Ἐχθρὸς ὑπὲρ Δαναοῦς πλάστης ἔμος, ἄλλος
 Ὀδυσσεύς,
 ὃς μ' ἔμνησε κακῆς οὐλομένης τε νόσου.
 οὐκ ἦρκει πέτρη, τρύχος, λύθρον, ἔλκος, ἀνίη·
 ἀλλὰ καὶ ἐν χαλκῷ του πόνον εἰργάσατο.

113.—ΙΟΥΔΙΑΝΟΥ

Εἰς τὸν αἰπὸν

Οἶδα Φιλοκτῆτην ὁρώων, ὅτι πᾶσι φαίνει
 ἄλγος εἶν, καὶ τοῖς τηλόθι δερκομένοις.
 ἄγρια μὲν κομώσαν ἔχει τρήχα· δεῦρ' ἴδε κόρης
 χαίτην τρηχαλεοῖς χρώμασιν αὐσταλέην·
 δέρμα κατσκεληκὸς δὲ φέρει καὶ ῥικνον ἰδέσθαι,
 καὶ τάχα καρφαλέον χερσιν ἐφαπτομέναις·
 δάκρυα δὲ ξηροῖσιν ὑπὸ βλεφάροισι παγεντα
 ἴσταται, ἀγρύπνου σῆμα δυνηπαθίης.

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111.—GLAUCUS

On a Picture of Philoctetes

PARRHASIUS painted this, Philoctetes' likeness, after verily seeing the long suffering hero from Trachis. For in his dry eyes there lurks a mute tear, and the wearing pain dwells inside. O best of painters, great is thy skill, but it was time to give rest from his pains to the much tried man.



112.—ANONYMOUS

On a Bronze Statue of the Same

My foe, more than the Greeks, was my maker, a second Odysseus, who put me in mind again of my evil, accursed hurt. They were not enough, the rock-cave, the rags, the pus, the sore, the misery, but he wrought in the brass even the pain.

113.—JULIANUS

On a Picture of the Same

I know Philoctetes when I look on him, for he makes manifest his pain to all, even to those who gaze on him from a distance. He is all shaggy like a wild man, look at the locks of his head, squalid and harsh-coloured. His skin is parched and shrunk to look at, and perchance feels dry even to the finger's touch. Beneath his dry eyes the tears stand frozen, the sign of sleepless agony.

GREEK ANTHOLOGY

114.—ΚΟΣΜΑ

Εἰς Πύρρον μέλλοντα σφάζει τὴν Πολυξενὴν
Πύρρος ἐγὼ· σπεύδω δὲ πατὴρὸς χύριν· ἡ δὲ κυνῶπις
Παλλιδά κικλήσκει, γνωτὸν ἔχουσα Πάριν.

115.—ΑΔΗΛΟΝ

Εἰς Χειρωνα τὸν ἵπποκενταυρον
Ἀνδροθεν ἐκκέχυθ' ἵππος· ἀνέδραμε δ' ἵππαθεν ἀνὴρ,
ἀνὴρ νόσφι ποδῶν, κεφαλῆς δ' ἄτερ αἰόλος ἵππος·
ἵππος ἀρεύγεται ἀνδρα, ἀνὴρ δ' ἀποπερδεται ἵππον.

116.—ΕΤΟΔΟΥ

Εἰς τὴν αὐτόν



Ἴππος ἦν ἡκάρηνος, ἀνὴρ δ' ἀτέλεστος ἔκετο,
ὃν γε Φύσις παίζουσα θεῶν ἐνεκέντρισεν ἵππῳ.

117.—ΚΟΡΝΗΛΙΟΥ

Εἰς Κυναίγειρον

Οὐ σε, μακαρ Κυνέγειρε, τοῖς ὥς Κυνέγειρον ἔγραψε
Φᾶσις, ἐπεὶ βριαραῖς ἀνθετο σὺν παλαμαῖς·
ἀλλὰ σοφὸς τις ἦν ὁ ζωγραφος, οὐδέ σε χειρῶν
νόσφισε, τὸν χειρῶν οὐνεκεν ἀθάνατον.

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114.—COSMAS

On Pyrrhus about to butcher Polyxena

I AM Pyrrhus, and am arguent for my father's sake, but she, the shameless girl, calls on Pallas, though her brother be Paris.¹



115.—ANONYMOUS

On the Centaur Chiron

A HORSE is shed forth from a man, and a man springs up from a horse, a man without feet and a swift horse without a head, a horse beches out a man, and a man farts out a horse.

116.—EVODUS

On the Same

THERE were a horse without a head and a man lying unfinished Nature, in sport, grafted him on the swift horse.

117.—CORNELIUS LONGINUS

On a Painting of Cynaegirus

PHAEUS did not paint thee, blest Cynaegirus,² as Cynaegirus, since thou hast sturdy hands in this his offering. Yet the painter was a skilful one, and did not deprive of thy hands thee who art immortal because of thy hands.

¹ i.e. he who scorned Pallas by his judgment

² The brother of Aeschylus. He lost a hand (according to later writers, both hands) at the battle of Marathon.

GREEK ANTHOLOGY

118.—ΠΑΤΑΛΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

Εἰς τὸν αὐτόν

Μηδοφόνους μὲν χεῖρας ὑπὲρ γαμψοῖο κορύμβου
ναὸς ἀπορρυμένης ἐξέταμον κοπίδες,
ἀνίκα που, Κυνέγειρε, φυγίης ποτε φορτὶς ἐκεῖνα
ὥσπερ ἀπ' εὐναίας εἶχετο σᾶς παλάμας.
ἀλλὰ καὶ ὡς ἀπρίξ δόρυ νήϊον ἀμφιδακοῦσαι, 6
ἄπυσαν ὠμάρτευν τάρβος Ἀχαιμενίους·
καὶ τὰς μὲν τις ἀνὴρ ἔλε βάρβαρος· ἃ δέ γε χειρῶν
νίκα Μοῦσῳπίοις μέμνε παρ' ἐνναέταις.

119.—ΠΟΣΕΙΔΩΠΙΟΤ

Εἰς στήλην Ἀλεξανδρου τοῦ Μακεδόνο

Λύσιππε, πλάστα Σικυωνία, θαρσαλέη χεῖρ,
δάζε τεχνίτα, πῦρ τοι ὁ χαλκος ὀρή,
ὅν κατ' Ἀλεξάνδρου μορφᾶς χέες. οὐκέτι μεμπτοὶ
Πέρσαι· συγγνώμη βουσὶ λέοντα φυγεῖν.

120.—ΑΡΧΕΛΛΟΤ, οἱ δε ΑΣΚΛΗΠΙΑΔΟΤ

Εἰς τὸν αὐτόν

Τόλμαν Ἀλεξάνδρου καὶ ὅταν ἀπεμάξατο μορφᾶν
Λύσιππος· τίν' ὁδὸν χαλκος ἔχει δύναμιν,
αὐδασοῦντι δ' ἔοικεν ὁ χαλκος ἐς Δία λεύσσαν·
"Γᾶν ὑπ' ἐμοὶ τίθεμαι· Ζεῦ, σὺ δ' Ὀλυμπον ἔχε."

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118.—PAULUS SILENTIARIUS

On the Same

THE hands that dealt death to the Medes were hewn off by axes as they rested on the curved stern of the ship which was hastening away, then, Cynaegirus, when that flying vessel was held by thy hand as if by a cable. But even so, gripping tight the ship's timber, they accompanied the Persians, a lifeless terror to them. Some barbarian took the hands, but their victory remained with the inhabitants of Mopsopia.¹

119.—POSIDIPPUS

On a Statue of Alexander of Macedon

LYSIPPUS, sculptor of Sicyon, bold hand, cunning craftsman, its glance is of fire, that bronze thou didst cast in the form of Alexander. No longer do we blame the Persians cattle may be pardoned for dying before a lion.

120. ARCHELAUS or ASCLEPIADES

On the Same

LYSIPPUS modelled Alexander's daring and his whole form. How great is the power of this bronze. The brazen king seems to be gazing at Zeus and about to say, "I set Earth under my feet, thyself, Zeus, possess Olympus."

¹ Attica.

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121.—ΑΔΗΛΟΝ

Εἰς τὸν αὐτόν



Αὐτὸν Ἀλέξανδρον τεκμαίρεα ὥδε
τὰ κεινὸν
ὄμματα, καὶ ζωὴν θύρσος ὁ χαλκὸς
ἔχει
ὅς μόνος, ἦν ἐφορῶσιν ἀπ' αἰθέρος
αἱ Διὸς αὐγαί,
πάσαν Πελλαίῳ γῆν ὑπέταξε
θρόνον.

122.—ΑΔΗΛΟΝ

Εἰς τὸν αὐτόν

Τοῦτον Ἀλέξανδρον, μεγαλήτορος υἱὰ Φιλίππου,
δέρκεαι ἀρτίλοχευτοι, Ὀλυμπιάς ὃν ποτε μητηρ
καρτερόθυμον ἔτικτεν ἀπ' ὠδίνων δέ μιν Ἄρης
ἔργα μόθων ἐδίδασκε, Τυχῇ δ' ἐκέλευσεν ἀνάσσειν.

123.—ΑΔΗΛΟΝ

Οὐ τὸν βουθοῖναν Ἡρακλέα, παῖδες ἰγρῶται,
οὐκέτι κερδαλέοις ἐμβατὰ ταῦτα λύκοις,
φῶρές τε στείχειν κλοπίην ὁδὸν ἀρνήσονται,
εἰ καὶ κωμήτας ἄκριτος ὕπνος ἔχοι.
ἦ γὰρ μ' ἴδρυται Διουύσιος οὐκ ἄτερ εὐχῆς
χωρῶ τῷδ' ἰγαθὸν σύμμαχον Ἡρακλέα.

124.—ΑΔΗΛΟΝ

Μὴ τρέσσης, ὅτι τόξον, ὁδοιπόρε, καὶ νεοθηγεῖς
ἰοὺς γυμνώσας, πρόσθε ποδῶν ἐθέμην,

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121.—ANONYMOUS

On the Same

IMAGINE that thou seest Alexander himself, so flash his very eyes in the bronze, so lives his Jauntless mien. He alone subjected to the throne of Pella all the earth which the rays of Zeus look on from heaven.

122.—ANONYMOUS

On a Statue of the Same as a Child¹

HENCE seest thou newly-born Alexander, the son of great-hearted Philip, him the bold-spirited to whom Olympias of old gave birth, to whom from his cradle Ares taught the labours of war and whom Fortune called to the throne.

123.—ANONYMOUS

No, by Heracles the ox-eater, ye country lads, no longer shall wily wolves set their feet here, and thieves shall refuse to tread the path of pilfering, even if the villagers lie in imprudent sleep. For Dionysius withal, not without a vow, hath set me, Heracles, here to be the place's good defender

124.—ANONYMOUS

On a Statue of Heracles

TREMBLE not, traveler, at this, that I have unsheathed my bow and newly sharpened arrows and

¹ Also by Lysippus.

μηδ' ὅτι βαστάζω ρύπαλον χερὶ μηδ' ὅτι δέρμα
 ἄμφ' ὤμοις χαρποῦ τοῦτο λέοντος ἔχω
 πηραίνειν οὐ πάντας ἐπίσταμαι, ἀλλὰ κακούργους 5
 καὶ σώζειν ἀγαθοὺς ἐξ ἀχέων δύναμαι.

125. ΑΔΗΛΟΝ

Αἰεὶ Λαρτιΐδῃ πόντος βαρύν' εἰκόνα χεῦμα
 ἔκλυσε, κύκ δέλτων τὸν τύπον ἠφάνισεν.
 τί πλεον, εἰν ἐπέεσσιν Ὀμηρείοις γὰρ ἐκείνου
 εἰκὼν ἀφθάρτοις ἐγγραφέται σελίσιν.



126.—ΑΔΗΛΟΝ

Εἰς τὸν Μινύταυρον

Ὁ παῖς ὁ ταῦρος, ὁ κατὰ μηδὲν
 ἐντελής,
 ὁ τῆς τεκούσης τοῦ πάθους κατή-
 γορος,
 ὁ μξόθῃρ ἄνθρωπος, ἡ διπλῇ φύσει,
 ὁ ταυρόκρανος, ἡ πλάτῃ τῶν σωμα-
 των,
 δε οὔτε βούς πέφυκεν, οὔτ' ἀνὴρ 5
 ὅλως.

127.—ΑΔΗΛΟΝ

Τίς τὸν Θρήϊκα τόνδε μονοκρήπιδα Λυκοῦργον
 χάλκεον, Ἡδωνῶν ταγόν, ἀνεπλάσατο;
 Βακχιακὸν παρὰ πρέμνον ἰδ' ὥς ἀγέρωχα μεμηνὼς
 βριθὺν ὑπὲρ κεφαλᾶς ἀντέτακεν χυλῦβα.
 μανύει μορφὰ τὸ πάλας θράσος· ἃ δ' ἀγέρωχος 5
 λήσσει καὶ ἐν χαλκῷ κείνο τὸ πικρὸν ἔχει.

¹ This was the fashion among certain peoples. cp. Virgil, *Aen.* vii. 689.

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laid them at my feet, nor that I bear a club in my hand and wear round my shoulders the skin of a tawny lion. It is not my task to hurt all men, but only evil-doers, and I also can deliver the good from sorrow

125.—ANONYMOUS

On a Picture of Ulysses

EVER is the sea unkind to the son of Laertes, the flood hath bathed the picture and washed off the figure from the wood. What did it gain thereby? For in Homer's verse the image of him is painted on immortal pages.

126.—ANONYMOUS

On the Minotaur

THE bull boy, in no respect complete, he who betrays his mother's passion, the man half-beast, the double nature, the bull-headed, the freak of bodies, who is neither a whole ox nor a whole man.

127.—ANONYMOUS

Who moulded in bronze this one-shoed¹ Thracian Lyeurgus, the chieftain of the Edones?² Look how, in his insolent fury, standing by the stem of Bacchus' vine, he holds high over his head his heavy axe. His pose speaks of his old overboldness, and even in the brass his insolent fury has that bitterness we look for.



¹ Where, as in this and other cases, the epigram begins so, the name of the artist was doubtless given beneath.

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128.—ΑΔΗΛΟΝ

Εἰς Ἰφιγένειαν

Μαίνεται Ἰφιγένεια· πάλιν δέ μιν εἶδος Ὀρέστου
 ἐς γλυκερὴν ἀνάγει μνήστιν ὁμαιοσύνῃς·
 τῆς δὲ χολωμένης καὶ ἀδελφεὸν εἰσοροῶσης
 οἶκτο καὶ μανίῃ βλέμμα συνεξίγεται



129.—ΑΔΗΛΟΝ

Εἰς ἄγαλμα Νιόβης

Ἐκ ζωῆς με θεοὶ τεύξαν λίθον· ἐκ
 δὲ λίθοιο
 ζῶν Πραξιτέλης ἔμπαλιν εἰρ-
 γάσατο.

130.—ΙΟΥΔΑΙΑΝΟΤ ΛΙΓΤΗΤΙΟΥ

Εἰς τὸ αὐτό

Δυστήνου Νιόβης οράας παναληθέα μορφήν,
 ὥς ἔτι μυρομένης ποτμον ἑὼν τεκέων.
 εἰ δ' ἄρα καὶ ψυχὴν οὐκ ἔλλαχε, μὴ τότε τέχνη
 μέμφεο· θηλυτέρην εἵκασε λαινεῖν.

131. ΑΝΤΙΠΑΤΡΟΥ

Εἰς τὸ αὐτό

Τανταλὶς ἄδε ποχ' ἂ δίσσ' ἐπτάκι τέκνα τεκοῦσα
 γαστρὶ μῆ, Φοῖβη θῦμα καὶ Ἀρτέμιδι·

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128.—ANONYMOUS

On Iphigenia

IPHIGENIA rageth furiously, but the face of Orestes recalls her to the sweet memory of kinship. Being stirred by wrath, and gazing, too, at her brother, her glance is as of one carried away by mixed fury and pity



129.—ANONYMOUS

On a Statue of Niobe

FROM a living being the gods made me a stone,
but Praxiteles from a stone made me alive again.

130.—JULIANUS, PREFECT OF EGYPT

On a Picture of the Same

THOU seest the veritable shape of unhappy Niobe as if she were still bewailing the fate of her children. But if it is not given to her to have a soul, blame not the artist for this: he portrayed a woman of stone

131.—ANTIPATER (OF THESSALONICA ?)

On the Same¹

THIS is the daughter of Tantalus, who of old bore from a single womb twice seven children, victims of Phoebus and Artemis: for the Maiden sent untimely

¹ This and the following epigrams refer to a group of Niobe and her children such as we possess.

κουρα γὰρ προὔπεμψε κόραις φόνον, ἄρρεσι δ' ἄρσιν·
 δισσοὶ γὰρ δισσὰς ἔκτανον ἑβδομαδας.
 ἅ δὲ τσάσας ἀγέλας μίτηρ πάρος, ἅ πάρος εὖπαις, 5
 οὐδ' ἐφ' ἐνὶ τλάμων λείπετο γηροκύμιον·
 μίτηρ δ' οὐχ ὑπὸ παισίν, ὕπερ θεμισ, ἀλλ' ὑπὸ ματρὸς
 παῖδες ἐς ἀλγεινοὺς πάντες ἄγοντο τάφους.
 Τάνταλε, καὶ δὲ σὲ γλώσσα διώλεσε, καὶ σέο κούραν·
 χαῖ μὲν ἐπετρώθη, σοὶ δ' ἐπὶ δέημα λίθος. 10

132.—ΘΕΟΔΩΡΙΔΟΥ

Εἰς τὸ αὐτό

Στάθι πέλας, δάκρυσον ἰδὼν, ξάνε, μυρία πενθῇ
 τὰς ἀθυρογλώσσου Τανταλίδος Νιόβας,
 ἥς ἐπὶ γῆς ἔστρωσε δυωδεκάπαιδα λοχείην
 ἄρτι, τὰ μὲν, Φοῖβον τόξα, τὰ δ', Ἄρτέμιδος.
 ἅ δὲ λίθῳ καὶ σαρκὶ μεμυγμένον εἶδος ἔχουσα, 5
 πετροῦται στενάχει δ' ὑψιπαγῆς Σίπυλος.
 γλώσσα θνατοῖσιν δολία νοσος, ἥς ἀχάλινος
 ἀφροσύνα τίκτει πολλάκι δυστυχίαν.

133.—ΑΝΤΙΠΑΤΡΟΥ

Εἰς τὸ αὐτό

Τίπτε, γύναι, πρὸς Ὀλυμπον ἰναιδέα χεῖρ' ἀνένεικας,
 ἄνθεον ἐξ ἀθέου κρατὸς ἀφείσα κομαν;

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death to the maiden, the male god to the boys, the two slaying two companies of seven. She, once the mother of such a flock, the mother of lovely children, was not left with one to tend her age. The mother was not, as was meet, buried by her children, but the children all were carried by their mother to the sorrowful tomb. Tantalus, thy tongue was fatal to thee and to thy daughter; she became a rock, and over thee hangs a stone to terrify thee.

132.—THEODORIDAS

On the Same

STAND near, stranger, and weep when thou lookest on the infinite mourning of Niobe, the daughter of Tantalus, who he did not her tongue under lock and key, whose brood of twelve children is laid low now on earth, these by the arrows of Phoebus, and those by the arrows of Artemis. Now, her form compounded of stone and flesh,¹ she is become a rock, and high-buried Sipyus groans. A guileful plague to mortals is the tongue whose unbridled madness gives birth often to calamity.

133.—ANTIPATER (OF SIDON)

On the Same

WHY, woman, dost thou lift up to Olympus thy shameless hand, and let thy divine hair fall loose from thy goddess head? Looking now on the heavy

¹ Niobe, though turned to stone, still suffered and wept.

Λατοῦς παπταίνουσα πολὺν χόλον, ὦ παλῦτεκνε,
 νῦν στένε τὰν πικρὴν καὶ φιλάβουλον ἔριν.
 ὁ μὲν γὰρ παίδων σπαίρει πέλας ἡ δὲ λιπόπνους 5
 κέκλιται· ἡ δὲ βαρὺς πύτμος ἐπικρέμαται.
 καὶ μόχθων οὐπω τόδε σοι τέλος, ἀλλὰ καὶ ἄρσην
 ἔστρωται τέκνων ἐσμὸς ἀποφθιμένων.
 ὦ βαρὺ δακρύσασα γενέθλιον, ἄπυρος αὐτὰ
 πέτρος ἔση, Νιόβα, κἀδεῖ¹ τειρομένα. 10

134.—ΜΕΛΕΑΓΡΟΥ

Εἰς τὸ αὐτό

Τανταλὼ παῖ, Νιόβα, κλύ' ἐμὰν φάτιν, ἄγγελον ἄτας·
 δέξαι σῶν ἀχέων οἰκτροτάταν λαλίαν.
 λῦε κόμας ἀνάδεσμον, ἰώ, βαρυπενθέσι Φοίβου
 γειναμένα τόξοις ἄρσενόπαιδα γόνοι
 οὐ σοι παῖδες ἔτ' εἰσίν. ἅτὰρ τί τόδ' ἄλλα; τί 5
 λεύσσω,
 αἶ, αἶ, πλημμυρεῖ παρθενικαῖσι φόνος.
 ἡ μὲν γὰρ ματρός περὶ γούνασιν, ἡ δ' ἐνὶ κόλποις
 κέκλιται, ἡ δ' ἐπὶ γᾶς, ἡ δ' ἐπιμαστίδιος·
 ἄλλα δ' ἀντωπὸν θαμβεῖ βέλος· ἡ δ' ἐπ' οἰστοῖς
 πτώσσει τὰς δ' ἔμπνουν ὄρμι' ἔτι φῶς ὄρα. 10
 ἡ δὲ λάλον στέρξασα πάλαι στόμα, νῦν ὑπὸ θάμβειν
 μάτηρ σαρκοπαγῆς οἷα πέπηγε λίθος.

¹ This is Jacobs' correction. The MSS. have καθεῖ, "in Hades too," but there is no trace of such a version of the story of Niobe.

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wrath of Leto, O mother of many children, bemoan thy bitter and froward strife. One of thy daughters is gasping beside thee, one lies lifeless, and heavy death is nigh descending on another. Yea, and this is not yet the end of thy woe, but the swarm of thy male children lies low likewise in death. O Niobe, weeping for the heavy day that gave thee birth, thou shalt be a lifeless rock consumed by sorrow.

134.—MELRAGER

On the Same¹

NIobe, daughter of Tantalus, hearken to my word, the announcer of woe, receive the most mournful tale of thy sorrows. Loose the fillet of thy hair; thy male children, alas! thou didst bear but to fall by the woe-working arrows of Phoebus. Thy boys are no more. But what is this other thing? What do I see? Alack! alack, the flood of blood has overtaken the maidens. One clasps her mother's knees, one rests on her lap, one on the ground, and the head of one has fallen on her breast. Another is smitten with terror at the shaft flying straight to her, and one stoops before the arrows, while the rest still live and see the light. And the mother, who erst took pleasure in her tongue's chatter, now for horror stands like a rock built of flesh.

¹ Supposed to be spoken by a messenger who brings to Niobe the news of the death of her sons slain by Apollo while hunting.



135.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Μηδείας τὴν ἐν Ῥώμῃ
 Τέχνη Τιμομάχου στοργὴν
 καὶ ζῆλον ἔμψε
 Μηδείης, τέκνων εἰς μόρον
 ἐλπομένων.
 τῇ μὲν γὰρ συνένευσεν ἐπὶ
 ξίφος, ἧ δ' ἀνανεύει,
 σὼζειν καὶ κτείνειν βουλο-
 μένη τέκνα.

136.—ΑΝΤΙΦΙΛΟΤ

Εἰς τὸ αὐτό

Τὰν ὅλοαν Μήδειαν ὅτ' ἔγραφε Τιμομάχου χεῖρ,
 ζάلف καὶ τέκνοις ἀντιμεθελκομέναι,
 μυρίον ἄρατο μόχθον, ἵν' ᾗθεα δισσὰ χαρίῃ.
 ὦν τὸ μὲν εἰς ὄργαν νεύε, το δ' εἰς ἔλεον.
 ἄμφω δ' ἐπλήρωσεν ὄρα τύπον· ἐν γὰρ ἀπειλᾷ
 δάκρυον, ἐν δ' ἑλέφ θυμός ἀναστρέφεται.
 ἄρκει δ' ἅ μέλλησις, ἔφα σοφός· αἶμα δὲ τέκνων
 ἔπρεπε Μηδείῃ, κοῦ χερὶ Τιμομάχου.

Διωπίαν, *Krigtun* 120.

137.—ΦΙΛΙΠΠΟΤ

Εἰς τὸ αὐτό

Τίς σου, Κολχίς ἄθεσμε, συνέγραφεν εἰκόνι θυμόν;
 τίς καὶ ἐν αἰδωλῇ βιρβαρον εἰργάσατο;
 ἄρ' αἰεὶ διψᾷς βρεφέων φόνον, ἢ τις Ἰήσων
 δεύτερος, ἢ Γλαύκη τίς πάλι σοι πρόφασις;

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135.—ANONYMOUS

On the Picture of Medea in Rome

THE art of Timomachus mingled the love and jealousy of Medea as she drags her children to death. She half consents as she looks at the sword, and half refuses, wishing both to save and to slay her children.

136.—ANTIPHILUS

On the Same

WHEN the hand of Timomachus painted baleful Medea, pulled in diverse directions by jealousy and love of her children, he undertook vast labour in trying to draw her two characters, the one inclined to wrath, the other to pity. But he showed both to the full, look at the picture: in her threat dwell tears, and wrath dwells in her pity. The intention is enough,¹ as the sage said. The blood of the children befitted Medea, not the hand of Timomachus.

137.—PHILIPPUS

On the Same

Who, lawless Colchian, chronicled thy wrath in the picture? Who wrought thee, thus barbarous even in thy image? Dost thou yet thirst for thy babes' blood? Is some second Jason or another Glaucus thy

¹ i.e. Timomachus was right in not painting the actual murder. *cp.* No. 38.

GREEK ANTHOLOGY

ἔρρε, καὶ ἐν κηρῷ παιδοκτονε. σὼν γὰρ ἀμέτρων 5
ζήλων τοῖς ἂ θέλεις καὶ γραφῆς αἰσθάνεται.

Athenais, Epigram 130.



138.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὸ αὐτό

Δεῦρ' ἴδε παιδολέτειραν ἐν εἰκόνι, δεῦρ'
ἴδ' ἄγαλμα,
Κολχίδα, Τιμομάχου χειρὶ τυπωσα-
μένον
φάσγανον ἐν παλάμῃ, θυμὸς μέγας,
ἄγριον ὄμμα,
παισὶν ἐπ' οἰκτίστοις δάκρυ κατερ-
χόμενον
πάντα δ' ὁμοῦ συνέχευεν, ἀμκτότατ'
εἰς ἓν ἀγείρας,
αἵματι μὴ χρῶσαι φεισάμενος παλά-
μαν.

139 —ΙΟΥΔΑΙΑΝΟΤ ΑΙΓΥΠΤΙΟΤ

Εἰς τὸ αὐτό

Τιμόμαχος Μήδειαν ὅτ' ἔγραφεν, εἰκόνι μορφᾶς
ἄψυχου¹ ψυχᾶς θήκατο διχθαδίας·
ζᾶλον γὰρ λεχέων, τεκέων θ' ἅμα φίλτρα συνάψας,
δείξεν ἐν ὀφθαλμοῖς ἀντιμεθελκομέναν.

140. ΑΔΗΛΟΝ

Εἰς τὸ αὐτό

Δεῦρ' ἴδε, καὶ θάμβησον ὑπ' ὀφρύσι κείμενον οἶκτον
καὶ θυμόν, βλεφάρων καὶ πυροεσσαν ἵτυν,

¹ ἄψυχον probably should not be corrected, but one must render as if it were ἄψυχον

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pretext? Out on thee, murderess of thy children, even in the painted wax. For the very picture feels that jealousy of thine that passed all bounds.

138.—ANONYMOUS

On the Same

Come, look on the child-murderess in a picture; look on her image, the Colchian's, drawn by the hand of Timonachus. The sword is in her hand, great is her wrath, wild is her eye, the tears are falling for her most unhappy children. The painter has made a medley of all, uniting things most uncombunable, but he refrained from reddening his hand with blood.

139.—JULIANUS, PREFECT OF EGYPT

On the Same

TIMOMACHUS, when he painted Medea, put two souls into the soulless image of her form. For joining her jealousy of her husband and her love for her children he shows her to our eyes dragged in diverse directions.

140.—ANONYMOUS

On the Same

Come, look and marvel at the pity and wrath that dwell under her brow, look at the fiery orbs of her

GREEK ANTHOLOGY

καὶ μητρὸς παλάμην ἀλόχοιό τε πικρὰ παβούσης
 ὁρμῇ φειδομένην πρὸς φόνον ἐλκομένην.
 ζωγράφος εὖ δ' ἔκρυψε φόνον τέλος, οὐκ ἔβελήσας 5
 θύμβος ἀπαμβλῦναι πένθει δερκομένων.

141.—ΦΙΛΙΠΠΟΤ

Εἰς τὸ αὐτό

Κολχίδα, τὴν ἐπὶ παισὶν ἀλάστορα, τραυλὲ χελιδών,
 πῶς ἔτλης τεκέων μαῖαν ἔχειν ἰδίῳ,
 ἥς ἔτι καυθὸς ὕφαιμος ἀπαστρίπτει φόβου πῦρ,
 καὶ πολὺς γενύων ὑφρὸς ἀπὸ σταλαίῃ
 ἀρτιβρεχῆς δὲ σίδηρος ἐφ' αἵματι. φεύγε πανώλη 5
 μητέρα, κύν κηρὶ τεκνοφονοῦσαν ἔτι.

142.—ΑΔΗΛΟΝ

Εἰς ἄγαλμα τῆς αὐτῆς

Μαῖνῃ καὶ λίθῳ οὖσα, καὶ ἐκ κραδίης
 σέο θυμὸς
 ὄρματα κοιλήνας ἐς χυλὸν¹ ἠὲ τρέ-
 πισεν.
 ἔμπης οὐδὲ βάσις σε καθεξέται, ἀλλ'
 ἄρα θυμῷ
 πηδήσεις, τεκέων¹ εἵνεκα μαινο-
 μενῇ.
 ὦ, τίς ὁ τεχνίτης τόδε γ' ἐπλασεν, ἢ
 τίς ὁ γλύπτης,
 ὃς λίθον εἰς μαῖνῃν ἤγαγεν εὐ-
 τεχνίη,



¹ Jacobus proposes εἰς φόνον and λεχέων, which certainly make this very poor poem less marvellous.

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eyes, look at the mother's hand, the hand of the bitterly suffering wife, drawn towards slaughter by a relenting impulse. The painter rightly hid from us the accomplishment of the murder, not wishing to blunt by mourning our admiration as we look on his work.

141 —PHILIPPUS

On the Same¹

How, twittering swallow, didst thou suffer to have as nurse of thy children the Colchian woman, the vengeful destroyer of her babes, from whose blood-shot eye still flashes murderous fire, from whose jaws white foam still drips, whose sword is freshly bathed in blood? Fly from the fatal mother, who even at the wax is still slaying her children.

142. ANONYMOUS

On a Statue of the Same

THOUGH of stone thou art frenzied, and the fury of thy heart has hollowed thy eyes and made them meet to express thy anger. Yet not even thy base shall hold thee back, but thou shalt leap forward in thy wrath, mad because of thy children. Oh! who was the artist or sculptor who moulded this, who by his skill sent a stone mad?

¹ To a swallow which had built its nest on the picture of Medea. This is an amplification of Book IX 348.

143.—ΑΝΤΙΠΑΤΡΟΥ ΜΑΚΕΔΟΝΟΣ

Εἰς τὴν αὐτὴν

Μηδείης τύπος οὗτος· ἴδ' ὡς τὸ μὲν εἰς χόλον αἶρει
ὄμμα, τὸ δ' εἰς παίδων ἔκλασε συμπαθίην.

144 —ΑΡΑΒΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς Ἀταλάντην καὶ Ἰππομένην

Ἦδνα γάμιον ἔρριπτες, ἢ ἀμβολίην ταχυτήτος,
τοῦτο γέρας κόρῃ χρυσεον, Ἰππόμενες,
ἄμφω μῆλον ἄνυσσεν, ἐπεὶ καὶ παρθένον ὁρμῆς
εἰργεν, καὶ ζυγίης σύμβολον ἦν Παφίης.



145.—ΛΔΗΑΟΝ

Εἰς ἄγαλμα Ἀριάδνης

Ὁ βροτὸς ὁ γλύπτας· οἶαν
δέ σε Βάκχος ἐρυστάς
εἶδεν ὑπὲρ πέτρας ἔξεσε
κεκλιμέναν.

146.—ΑΛΛΟ

Εἰς τὸ αὐτό

Ξεῖνοι, λαινεαὶ μὴ ψαυετε τὰς Ἀριάδνας,
μὴ καὶ ἀναθρώσκη Θῆσεν διζομένη.

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143.—ANTIPATER OF THESSALONICA

On the Picture of the Same

THIS is the picture of Medea. See how one eye is raised in wrath, but the other is softened by affection for her children.

144.—ARABIOUS SCHOLASTICUS

On Atlanta and Hippomenes

HAST thou thrown this golden gift to the maiden, Hippomenes, as a wedding present, or to delay her fleet feet? The apple accomplished both, since it both delayed the girl in her course and was a token of Aphrodite, who links in wedlock.

145.—ANONYMOUS

On a Statue of Ariadne

No mortal was thy sculptor, but he carved thee even as thy lover Bacchus saw thee reclining on the rock.

146.—ANONYMOUS

On the Same

STRANGERS, touch not this stone Ariadne, lest she leap up seeking Theseus.

147.—ΑΝΤΙΦΙΛΟΤ

Εἰς Ἀνδρομέδα



Λιθιόπων ἡ βῶλος· ὁ δὲ
 πτερύεις τὰ πέδιλα,
 Περσεύς· ἡ δὲ λίθῳ πρόσ-
 δεσας Ἀνδρομέδα·
 ἡ προτομὰ Γοργούς λιθαδε-
 κέος ἄθλον ἔριος,
 κῆτος· Κασσιωπας ἡ λαι-
 λος εὐτεκνία
 χαῖ μὲν ἀπο σκοπέλοιο χαλὰ
 ποδας ἡθάδι νάρκα
 κωθρους χῶ μναστήρ¹
 νυμφοκομεῖ τὸ γέρας

148 ΑΡΑΒΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὴν αὐτήν

Κηφεὺς Ἀνδρομέδην, ἥ ζωγράφος ἀνθετο πέτραις·
 καὶ γὰρ ἀπ' ὀφθαλμῶν ἡ κρίσις ἀμφίβολος.
 κῆτος δὲ σπιλάδεσσιν ἐπὶ γναμπτῆσι χαράχθη,
 ἥ ἀπὸ Νηρήος γείτονος ἐξανέδν,
 ἔγγων· ταῦτα σοφός τις ἀνὴρ κάμε· δεινὸς ἀληθῶς
 τεύξατο καὶ βλεφάρων καὶ πραπίδων ἀπάτην.

149.—ΤΟΥ ΑΥΤΟΥ

Εἰς εἰκόνα Ἑλένης

Ἀργεῖης Ἑλένης ἐρύεις τύπος, ἦν ποτε βούτης
 ἤρπασε, τὸν Ξένιον Ζῆνα παρωσάμενος.

¹ κωθρὸν ὁ δὲ μναστήρ MSS. I correct.

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147 — ANTIPHILUS

On a Painting of Andromeda

THE land is Ethiopian, he with the winged sandals is Perseus; she who is chained to the rock is Andromeda, the face is the Gorgon's, whose glance turns men to stone; the sea-monster is the task set by Love,¹ she who boasted of her child's beauty is Cassiopea.² Andromeda releases from the rock her feet injured to numbness and dead, and her suitor carries off the bride his prize.

148. ARABUS SCHOLASTICUS

On the Same

DID Cepheus or the painter expose Andromeda on the rocks, for the judgment of the eye is indecisive? And was the monster drawn as we see it on the curving crag, or did it rise out of the neighbouring sea? I see a skilled man made these things; he was indeed clever thus to deceive our eyes and our wits.

149. — BY THE SAME

On a Picture of Helen

THIS is the lovely form of Argive Helen, whom of old the coward carried away, spurning Zeus who protects host and guest.

¹ i.e. the slaying of it

² There were two versions of the story in one Cassiopea boasted of her own beauty, in another of Andromeda's. Antiphilus follows the latter

150.—ΠΟΛΛΙΑΝΟΥ



Ἄδε Πολυκλείτοιο Πολυξένα,
οὐδέ τις ἄλλα
χεὶρ ἔθιγεν ταύτου δαιμονίου
πίνακος

Ἦρας ἔργον ἰδελφόν. ἴδ' ὥς,
πέπλοιο ῥαγέντος,
τὴν αἰδῶ γυμνὰν σωφρονι
κρύπτε πέπλω.¹

λίσσεται ἡ τλήμων ψυχᾶς ὑπερ-
ἐν βλεφάροις δὲ
παρθενικῆς ἡ Φρυγῶν κεῖται
ὅλος πύλεμος.

151.—ΑΔΕΣΠΟΤΟΝ

Εἰς εἰκόνα Διδούης

Ἀρχέτυπον Διδούης ἐρικυδέος, ᾧ ξένη, λεύσσεις,
εἰκόνα θεσπεσίῃ κάλλει λαμπομένην
τοίῃ καὶ γενόμεν, ἀλλ' οὐ νόον, οἷον ἀκούεις,
ἰσχον, ἐπ' εὐφημοῖς δοξάν ἐνεγκαμένη.

οὐδὲ γὰρ Αἰνείαν ποτ' ἐσέδρακον, οὐδὲ χρόνοις

Τροίης περθομένης ἤλυθον ἐς Λιβυὴν
ἀλλὰ βίης φευγουσα Ἰαρβαίων ὑμεναίων
πῆξα κατὰ κραδὸς φάσγανον ἀμφίτομον.

Πιερίδες, τί μοι ἄγνων ἐφωπλίσσασθε Μῦρωνα
οἷα καθ' ἡμετέρης ψεύσατο σωφροσύνης,

Ausonias, Epigrams 118.

152.—ΓΑΤΡΑΔΑ

Ἀχὼ φίλα, μοὶ συγκαταίνεσόν τι.—Τί,

Ἐρῶ κορίσκα· εἰ δέ μ' οὐ φιλεῖ.—Φιλεῖ.

¹ χειρ is required and has been proposed instead of τέλαφ.
I render so.

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150.—POLLIANUS

THIS is the Polyxena of Polycleitus, and no other hand touched this divine picture. It is a twin sister of his Hera.¹ See how, her robe being torn, she covers her nakedness with her modest hand. The unhappy maiden is supplicating for her life, and in her eyes lies all the Trojan war

151.—ANONYMOUS

On a Painting of Dido

THOU seest, O stranger, the exact likeness of far-famed Dido, a portrait shining with divine beauty. Even so I was, but had not such a character as thou bearest, having gained glory rather for reputable things. For neither did I ever set eyes on Aeneas nor did I reach Libya at the time of the sack of Troy, but to escape a forced marriage with Iarbas I plunged the two-edged sword into my heart. Ye Muses, why did ye arm chaste Virgil against me to slander thus falsely my virtue?

152.—GAURADAS

DEAR Echo, grant me somewhat.—What? I love a girl, but do not think she loves.—She loves. But

¹ The writer very absurdly attributes to the sculptor Polycleitus a work of the painter Polygnotus. The "Hera" of Polygnotus was famous.

Πρᾶξαι δ' ὁ καιρὸς καιρὸν οὐ φερεῖ —Φερεῖ.
Τὺ τοῖνυν αὐτᾷ λέξον ὡς ἐρῶ.—'Ερῶ.
Καὶ πίστιν αὐτᾷ κερμάτων τὴν δόξ —Τὴν δόξ.
'Αχῶ, τί λοιπὸν, ἢ πυθοῦ τυχεῖν, —Τυχεῖν.

153.—ΣΑΪΤΤΡΟΥ

Εἰς ἄγνωμα Ἰηχοῦς

Παιμενίαν ἄγλωσσος ἂν ὕργιδα μέλπεται Ἀχῶ
ἀντίθρονον πτανοῖς ὑστερόφωνον ὅπα.

154 —ΛΟΤΚΙΑΝΟΥ, οἱ δὲ ΑΡΧΙΟΥ

Εἰς τὸ αὐτό

Ἦχῶ πετρήεσσαν ὀρέῃς, φίλε, Πανὺς ἐταίρην,
ἀντίτυπαν φθογγὴν ἔμπαλιν ἰδομένην,
παντοίων στομάτων λάλλον εἰκόνα, ποιμέσιν ἡδὺ
παίγνιον. ὅσσα λέγεις, ταῦτα κλύων ἄπιθι

155.—ΕΥΘΟΔΟΥ

Εἰς τὸ αὐτό

Ἦχῶ μιμολόγον, φωνῆς τρύγα, ῥήματος οὐρίην.

156.—ΑΔΗΛΟΝ

Εἰς τὸ αὐτό

Ἀρκαδικὰ θεὸς εἰμι, παρὰ προθύροις δὲ Λυαίου
ναίω, φθεγγόμενον μῦθον ἀμειβομένα·
οὐκέτι γὰρ στυγέω, Βακχεῦ φίλε, τὸν θιασώταν
τὸν νεόν. ἔρχεο, Πάν· ξυνὰ λεγώμεν ἔπη.

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to do it Time gives me not good chance. Good chance. Do thou then tell her I love her, if so be thy will. I will. And here is a pledge in the shape of cash I beg thee to hand over. Hand over Echo, what remains but to succeed?—succeed

153. —SATYRUS

On a Statue of Echo

TONGUELESS Echo sings in the shepherd's meadow, her voice taking up and responding to the notes of the birds

154.—LUCIAN OR ARCHIAS

On the Same

'Tis Echo of the rocks thou seest, my friend, the companion of Pan, singing back to us a responsive note, the gurgulous counterfeit of every kind of tongue, the shepherds' sweet toy. After hearing every word thou utterest, begone.

155.—EVODUS

On the Same

Echo the name, the ees of the voice, the tail of a word.

156.—ANONYMOUS

On the Same

AN Arcadian goddess am I, and I dwell by the portals of Dionysus, returning vocal responses. For no longer, dear Bacchus, do I hate thy companion.¹ Come, Pan, let us talk in unison.

¹ Pans were confused with Satyrs and Sileni in late times.

157.—ΙΟΥΛΙΑΝΟΣ ΑΠΟ ΤΗΑΡΧΩΝ

Εἰς τὴν ἐν Ἀθήναις ἑνοπλον Ἀθηνῶν

Τίπτε, Τριτογένεια, κορύσσειαι ἄστει μέσσω,
εἷξε Ποσειδάων· φείδεο Κεκροπίης.

158.—ΔΙΟΤΙΜΟΣ

Ὡς πρέπει, Ἄρτεμις εἰμί· εὖ δ' Ἄρτεμιν αὐτὸς ὁ χαλκὸς
μανύει Ζηνός, κούχ' ἐτέρου θύγατρα.
τεκμαίρου τὸ θράσος τῆς παρθένου. ἢ ῥά κεν εἴποις·
πᾶσα χθὼν ὀλίγον τῆδε κυναγεσιον.

159.—ΛΔΗΛΟΝ



Εἰς ἄγαλμα Ἀφροδίτης τῆς ἐν Κνίδῳ

Τίς λίθον ἐψύχωσε; τίς ἐν χθονὶ
Κύπριν ἐσείδεν;

ἤμερον ἐν πέτρῃ τίς τόσον εἰργά-
σατο;

Πραξιτέλους χειρῶν ὅδε που πόνος, ἢ
τάχ' Ὀλυμπος

χηρεύει, Παφίης ἐς Κνίδον ἐρχο-
μένης.

160.—ΠΛΑΤΩΝΟΣ

Εἰς τὸ αὐτό

Ἡ Παφίη Κυθήρεια δι' οἴδματος ἐς Κνίδου ἦλθε,
βουλομένη κατιδεῖν εἰκόνα τὴν ἰδίην·

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157.—JULIANUS, PREFECT OF EGYPT

*On the Statue of the armed Athena
at Athens*

Why, Trito-born, dost thou put
on armour in the middle of the
city? Poseidon has yielded to
thee. Spare the land of Cecrops.



158.—DIOTIMUS

I AM Artemis fashioned in the form that besits me,
and well does the brass itself tell that I am the
daughter of Zeus and of no other. Consider the
maiden's audacity. Verily thou wouldst say that the
whole earth is a hunting-ground too small for her.

159.—ANONYMOUS

On the Cnidian Aphrodite of Praxiteles

Who gave a soul to marble? Who saw Cypris on
earth? Who wrought such love-longing in a stone?
This must be the work of Praxiteles' hands, or else
perchance Olympus is bereaved since the Paphian
has descended to Cnidus.

160.—PLATO

On the Same

PAPHIAN Cytherea came through the waves to
Cnidus, wishing to see her own image, and having

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παντη δ' ἀθρήσασα περισκέπτῳ ἐνὶ χώρῳ,
φθεγξατο· "Ποῦ γυμνὴν εἶδέ με Πραξιτέλης,"

Πραξιτέλης οὐκ εἶδεν ἂ μὴ θεμῖς· ἀλλ' ὁ σίδηρος
ἔξεσεν οἱ· ἂν Ἄρης ἤθελε τὴν Παφίην.

161.—ΤΟΥ ΑΥΤΟΥ

Οὔτε σε Πραξιτέλης τεχνάσατο, οὔθ' ὁ σιδαρος
ἀλλ' οὕτως ἔστης, ὥς ποτε κρινομένη.

162.—ΑΔΗΛΟΝ

Ἄ Κύπρις τὰν Κύπριν ἐνὶ Κνιδῷ εἶπεν ἰδοῦσα
"Φεῦ, φεῦ· ποῦ γυμνὴν εἶδέ με Πραξιτέλης;"

163.—ΛΟΤΚΙΑΝΟΤ

Τὴν Παφίην γυμνὴν οὐδεὶς ἶδεν· εἰ δέ τις εἶδεν,
οὕτως ὁ τὴν γυμνὴν στησιάμενος Παφίην.

164.—ΤΟΥ ΑΥΤΟΥ

Σοὶ μορφῆς ἀνεθῆκα τεῆς περικαλλεῖς ἄγαλμα,
Κύπρι, τεῆς μορφῆς φερτερον οὐδὲν ἔχων.

165.—ΕΤΙΠΝΟΤ

Παλλὰς καὶ Κρονίδαο συνευνέτις εἶπον, ἰδοῦσαι
τὴν Κνιδίην· "Ἀδίκως τὸν Φρύγα μεμφόμεθα."

¹ No doubt the last couplet is a later addition. We know from Pliny that the shrine in which the statue stood was open on all sides.

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viewed it from all sides in its open shrine, she cried,
"Where did Praxiteles see me naked?"

Praxiteles did not look on forbidden things, but the
steel carved the Paphian as Ares would have her.¹

161.—BY THE SAME

On the Same

Neither did Praxiteles nor the chisel work thee,
but so thou standest as of old when thou camest to
judgment.

162.—ANONYMOUS

On the Same

Cypris, seeing Cypris in Cnidus, said, "Alas! alas!
where did Praxiteles see me naked?"

163.—LUCIAN

On the Same

None ever saw the Paphian naked, but if anyone
did, it is this man who ere erected the naked
Paphian.

164.—BY THE SAME

To thee, Cypris, I dedicate the beautiful mage
of thy form, since I have nothing better than thy
form.²

165. EVENUS

On the Cnidian Aphrodite

Pallas and the consort of Zeus said, when they
saw the Cnidian, "We are wrong in finding fault
with Paris."

¹ This is out of place, having nothing to do with the
Cnidian Venus, and is either an epigram of an early period
or an imitation of one. cp. Book VI 7

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166.—ΤΟΥ ΑΥΤΟΥ

Προσθε μὲν Ἰδαίοισιν ἐν οὖρεσιν αὐτὸς ὁ βούτας
 δέρξατο τὰν κάλλεος πρῶτ' ἀπενεγκαμέναν
 Πραξιτέλης Κνιδίοις δὲ πανωπήσσαν ἔθηκεν,
 μάρτυρα τῆς τέχνης ψῆφον ἔχων Πυριδος.

167 —ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Φάσεις, τὰν μὲν Κύπριν ἀνὰ κραναὰν Κνίδον ἀθρῶν,
 ἅδε που ὡς φλέξει καὶ λίθος εὖσα λίθον
 τὸν δ' ἐνὶ Θεσπιίδαίῃς γλυκύν Ἰμερον, οὐχ ὅτι πέτρων,
 ἀλλ' ὅτι κῆν ψυχρῶ πῦρ ἀδίμαντι βαλεῖ.
 τοίους Πραξιτέλης κάμε δαίμονας, ἄλλον ἐπ' ἄλλας δ
 γᾶς, ἵνα μὴ δισσῶ πάντα θέροιτο πυρί.

168.—ΑΔΗΛΟΝ

Εἰς τὸ αὐτό

Γυμνὴν εἶδε Πάρις με, καὶ Ἀγχίσῃς, καὶ Ἀδωνις·
 τοὺς τρεῖς οἶδα μόνους· Πραξιτέλης δὲ πόθεν;

169.—ΑΔΛΟ

Εἰς τὸ αὐτό, καὶ τὴν ἐν Ἀθήναις Ἀθηναῖν

Ἀφρογενοῦς Παφίης ζάθεον περιδέρκεο κάλλος,
 καὶ λεξεις· Αἰνῶ τὸν Φρύγα τῆς κρίσεως.
 Ἀτθίδα δερκομενος πάλαι Παλλάδα, τοῦτο βοήσεις,
 ὡς βούτης ὁ Πάρις τήνδε παρατρόχασεν.

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166.—BY THE SAME

On the Same

THE neatherd alone saw of old on the mountains of Ida her who gained the prize of beauty, but Praxiteles has set her in full view of the Cnidians, having the vote of Paris to attest his skill.

167.—ANTIPATER OF SIDON

On the Same and on Praxiteles' Statue of Eros at Thespiae

You will say, when you look on Cypris in rocky Cnidus, that she, though of stone, may set a stone on fire, but when you see the sweet Love in Thespiae you will say that he will not only set fire to a stone, but to cold adamant. Such were the gods Praxiteles made, each in a different continent, that everything should not be burnt up by the double fire.

168.—ANONYMOUS

On the Cnidian Aphrodite

PARIS, Anchises, and Adonis saw me naked. Those are all I know of, but how did Praxiteles contrive it?

169.—ANONYMOUS

On the Same and on the Athena in Athens

GAZE from every side at the divine beauty of the foam-born Paphian and you will say, "I applaud the Phrygian's judgment." Again when you look at the Attic Pallas you will cry out, "It was just like a neatherd for Paris to pass her by."

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170 — ΕΡΜΟΔΩΡΟΥ

Εἰς τὸ αὐτό

Τὰν Κυδίαν Κυθήρειαν ιδίῳ, ξένε, τοῦτό κεν εἶποις·
 "Αὐτὰ καὶ θνατῶν ἄρχε καὶ ἀθανάτων."
 τὰν δ' ἐνὶ Κεκροπίδαις δορυθαρσεα Παλλαδα λείσσω
 αὐδᾷσεις "Ὅντως βουκόλος ἦν ὁ Πάρις."

171.—ΛΕΩΝΙΔΟΥ

Εἰς Ἀφροδίτην ὠπλισμένην

"Ἄρεος ἔντεα ταῦτα τίνος χάριν, ὦ Κυθήρεια,
 ἐνδέδυσαι, κενὸν τοῦτο φέρουσα βάρος;
 αὐτὸν Ἄρη γυμνὴ γὰρ ἀφώπλισας εἰ δὲ λείπεται
 καὶ θεός, ἀνθρώποις ὅπλα μίτην ἐπάγεις.

172.—ΑΛΕΞΑΝΔΡΟΥ ΑἴΓΩΛΟΥ

Αὐτά που τὰν Κύπριν ἀπηκριβώσατο Παλλάς,
 τὰς ἐπ' Ἀλεξάνδρου λαβομένα κρίσιος.

173.—ΙΟΤΑΙΑΝΟΥ ΑἴΓΥΠΤΙΟΥ

Εἰς τὴν ἐν Σπάρτῃ ἑνοπλον Ἀφροδίτην

Αἶα μὲν Κυθήρεια φέρειν δεδάηκε φαρέτρην,
 τόξα τε καὶ δολιχῆς ἔργον ἐκβολῆς·
 αἰδομένη δ' ἄρα θεσμὰ μενεπτολέμοιο Λυκούργου
 φίλτρα φέρει Σπάρτῃ τευχέσιν ἀγχεμάχοις.
 ὑμαῖς δ' ἐν θαλάμοισι, Λακωνίδες, ὅπλα Κυθήρης
 ἄζόμεναι, παῖδας τίκτετε θαρσαλέους.

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170. HERMODORUS

On the Same

WHEN you see, stranger, the Cindian Cytherea, you would say this, "Rue alone over mortals and immortals," but when you look at Pallas in the city of Cecrops boldly brandishing her spear you will exclaim, "Paris was really a bumpkin."

171.—LEONIDAS OF ALEXANDRIA

On Armed Aphrodite

WHY, Cytherea, hast thou put on these arms of Ares, bearing this useless weight? For, naked thyself, thou didst disarm Ares himself, and if a god has been vanquished by thee it is in vain that thou takest up arms against mortals.

172.—ALEXANDER OF ARTOLIA

On a Statue of Aphrodite

PALLAS herself, I think, wrought Aphrodite to perfection, forgetting the judgment of Paris.

173.—JULIANUS, PREFECT OF EGYPT

On the Armed Aphrodite in Sparta

CYPRIS has ever learnt to carry a quiver and bow, and to pay the far-shooting archer's craft. Is it from reverence for the laws of warlike Lycurgus that, bringing her love-charms to Sparta, she comes clad in armour for close combat? But ye, daughters of Sparta, venerating in your chambers the arms of Cytherea, bring forth courageous sons.

174. —ΑΔΕΣΠΟΤΟΝ



Εἰς τὴν αὐτὴν

Παλλὰς τὰν Κυθήρειαν ἑνοπλον
ἔειπεν ἰδοῦσα·

“Κύπρι, θέλεις αὐτῶς ἐς κρίσιν
ἐρχόμεθα,”

ἢ δ' ἀπαλὸν γελάσασα· “Τί μοι
σάκος ἀντίον αἶρειν;
εἰ γυμνὴ νικῶ, πῶς ὅταν ὄπλα
λάβω;”

Λυκομειδης, *Epigramm.* 42 and 43.

175. —ΑΝΤΙΠΑΤΡΟΥ

Εἰς τὴν αὐτὴν

Ἦ λίθος ὡς Παφίῃ θωρηξάτο, ἢ τάχα μᾶλλον
εἶδε λίθον Παφίῃ, καὶ ὤμοσεν “Ἴθελον εἶναι.”

176. —ΤΟΥ ΑΥΤΟΥ

Καὶ Κύπρις Σπάρτας· οὐκ ἄστεσιν οἷά τ' ἐν ἄλλοις
ἴδρυται, μαλακὰς ἐσσαμένα στολίδας·
ἀλλὰ κατὰ κρατὸς μὲν ἔχει κόρυν ἀντὶ καλύπτρας,
ἀντὶ δὲ χρυσείων ἀκρεμόνων κάμακα.
οὐ γὰρ χρὴ τευχέων εἶναι διχὰ τὰν παράκοιτιν
Θρακὸς Ἐνναλίου καὶ Λακεδαιμονίαν.

177. —ΦΙΛΙΠΠΟΥ

Κύπρι φιλομειδής, θαλαμηπόλε, τίς σε μάστιγρην
δαίμονα τοῖς πολέμων ἑστεφάνωσεν ὄπλοις;

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174.—ANONYMOUS

On the Same

PALLAS, seeing Cytherea in arms, said, "Cypris, wouldst thou that we went to the judgment so?" But she, with a gentle smile, answered, "Why should I lift up a shield in combat? If I conquer when naked, how wil. it be when I arm myself?"

175.—ANTIPIATER

On the Same

EITHER the stone statue, as being Aphrodite, armed itself, or perhaps rather Aphrodite saw the statue and swore, "Would I were it."

176.—BY THE SAME

On the Same

CYPRIS belongs to Sparta too, but her statue is not, as in other cities, draped in soft folds. No, on her head she wears a helmet instead of a veil, and bears a spear instead of golden branches. For it is not meet that she should be without arms, who is the spouse of Thracian Ares and a Lacedaemonian.

177.—PHILIPPUS

On the Same

LAUGHTER-LOVING Aphrodite, minister of the bridal chamber, who girt thee, honey-sweet goddess that thou art, with the weapons of war? To thee the

σοι παῖων φίλος ἦν καὶ ὁ χρυσοκόμης Ὑμέναιος,
καὶ λιγυρῶν αὐλῶν ἡδυμελεῖς χάριτες.
ἔς τί δὲ ταῦτ' ἐνέδυσ ἀνδροκτόνα, μὴ θρασὺν Ἄρη 5
συλήσας' αὐχεῖς, Κύπρις ὅσον δύναται;

178.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Εἰς τὴν αὐτὴν ἀνερχομένη· ἀπὸ θαλάττης
Τὰν ἀναδυσομένην ἀπὸ ματερος ἄρτι θαλίσσης
Κύπριν, Ἀπελλεῖου μοχθὸν ὄρα γραφίδος,
ὥς χερὶ συμμύρψασα διαβροχὸν ὕδατι χαίταν
ἐκθλίβει νατερῶν ἀφρὸν ἀπὸ πλοκάμων.
αὐταὶ νῦν ἐρέουσιν Ἀθηναίῃ τε καὶ Ἡρῇ· 5
“Οὐκετι σοὶ μορφᾶς εἰς ἔριν ἐρχόμεθα.”

Λυκωνία, Εὐρυπικὴ Πικ.

179.—ΑΡΧΙΟΥ

Εἰς τὸ αὐτό

Αὐτὰν ἐκ ποντοῖο τιθηνητῆρος Ἀπελλῆς
τὰν Κύπριν γυμνὰν εἶδε λοχευομένην,
καὶ τοίαν ἐτύπωσε, διάβροχον ὕδατος ἀφρῶ
θλίβουσιν θαλεραῖς χερσὶν ἔτι πλόκαμον.

180.—ΔΗΜΟΚΡΙΤΟΥ

Εἰς τὸ αὐτό

Κύπρις ὅτε σταλάουσα κόμας ὀλιμνρέος ἀφροῦ
γυμνὴ πορφυρέου κύματος ἐξανέδου,
οὕτω που κατὰ λευκὰ παρήϊα χερσὶν ἐλοῦσα
βόστρυχον, Αἰγαίην ἐξεπείξευ ἄλα,
στέρνα μόνον φαίνονσα, τὰ καὶ θέμις· εἰ δὲ τοιήδε 5
κείνη, συγγείσθω θυμὸς Ἐνυαλίου.

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Pæan is dear, and golden-haired Hymenæus and the dulcet charm of shrill-voiced flutes. Why hast thou put on these engines of murder? Is it that thou hast despoiled bold Ares to boast how great is the might of Cypris?

178.—ANTIPATER OF SIDON

On the Aphrodite Anadyomene of Apelles

Look on the work of Apelles' pencil Cypris, just rising from the sea, her mother; how, grasping her dripping hair with her hand, she wrings the foam from the wet locks. Athena and Hera themselves will now say, "No longer do we enter the contest of beauty with thee."

179.—ARCHIAS

On the Same

APELLES saw Cypris herself brought forth by the sea, her nurse, and so he drew her, still wringing with her fresh hands her locks soaked with the foam of the waters.

180.—DEMOCRITUS

On the Same

WHEN Cypris, her hair dripping with the salt foam, rose naked from the purple waves, even in this wise holding her tresses with both hands close to her white cheeks, she wrung out the brine of the Aegean, showing only her bosom, that indeed it is lawful to look on, but if she be like this, let the wrath of Ares¹ be confounded.

¹ His wrath with her for her infidelity

181.—ΙΟΥΤΑΙΑΝΟΥ ΑΠΟ ΤΠΑΡΧΩΝ

Εἰς τὸ αὐτό

Ἄρτι θαλασσαίης Παφίῃ προὔκυψε λοχείης,
 μαίαν Ἀπελλείην εὐραμένη παλάμην
 ἀλλὰ τάχος γραφίδων ἀποχάζεο, μὴ σε διήνη
 ἀφρὸς ἀποσταζῶν θλιβομένων πλακάμων
 εἰ τοιη ποτὲ Κύπρις ἐγυμνωθῇ διὰ μῆλον,
 τὴν Τροίην ἀδίκως Παλλὰς ἐληέσατο.

5

182.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Εἰς τὸ αὐτό

Τὰν ἐκφυγοῦσαν ματρὸς ἐκ κόλπων, ἔτι
 ἀφρῷ τε μορμύρουσαν, εὐλεχῇ Κύπριν
 ἰδὼν Ἀπελλῆς, κάλλος ἱμερώτατον,
 οὐ γραπτόν, ἀλλ' ἐμψυχον ἐξεμάξατο.
 εὐ μὲν γὰρ ἄκραῖς χερσὶν ἐκθλίβει κόμην,
 εὖ δ' ὀμμάτων γαλήνῃς ἐκλάμπει παθος,
 καὶ μαζός, ὑκμῆς ἀγγέλος, κυδωνιᾷ·
 αὐτὰ δ' Ἀθήνα καὶ Διὸς συνευνέτις
 φάσουσιν· "ὦ Ζεῦ, λειπόμεσθα τῇ κρίσει."

5

183.—ΑΔΗΛΟΝ

Εἰς ἀγαλμα Διονύσου πλησίον Ἀθηνᾶς ἵστος

- α. Εἰπέ, τί σοι ξυνὸν καὶ Παλλᾷδι, τῇ γὰρ ἄκοντες
 καὶ πολεμοὶ, πέρι σοὶ δ' εὐαδὸν εἰλαπίναι.
 β. Μὴ προπετῶς, ὦ ξεῖνε, θεῶν πέρι τοῖα μετάλλα·
 ἴσθι δ' ὅσοις ἵκελος δαίμοσι τῇδε πέλω.
 καὶ γὰρ ἐμοὶ πολέμων φίλιον κλέος· οἶδεν ἅπας μοι
 ἥρωος ἔμνηθεις Ἰνδὸς ἀπ' Ὀκεανοῦ.

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181.—JULIANUS, PREFECT OF EGYPT

On the Same

THE Paphian has but now come forth from the sea's womb, delivered by Apelles' midwife hand. But back quickly from the picture, lest thou be wetted by the foam that drips from her tresses as she wrings them. If Cypris looked thus when she stripped for the apple, Palas was unrighteous in laying Troy waste.

182. LEONIDAS OF TARENUM

On the Same

APELLES having seen Cypris, the giver of marriage blessing, just escaped from her mother's bosom and still wet with bubbling foam, figured her in her most delightful loveliness, not painted, but alive. With beautiful grace dot she wring out her hair with her finger-tips, beautifully doth calm love flash from her eyes, and her paps, the heralds of her prime, are firm as quinces. Athena herself and the consort of Zeus shall say, "O Zeus, we are worsted in the judgment."

183.—ANONYMOUS

On a Statue of Dionysus which stood near Athena

A "Tell me what hast thou in common with Palas, for to her javelins and wars, to thee janquets are exceeding dear" B. "Do not rashly, O stranger, ask such questions about the gods, but learn in how many ways I am like to this goddess. For the glory of wars is dear to me likewise; all India, subdued by me as far as the Eastern Ocean, knows

καὶ μερόπων δὲ φυὴν ἐγερήραμεν, ἥ μὲν ἐλαίῃ,
 αὐτὰρ ἐγὼ γλυκεροῖς βότρυσι νημερίδος.
 καὶ μὴν οὐδ' ἐπ' ἐμοὶ μήτηρ ὠδῖνας ὑπέτλη
 λῦσα δ' ἐγὼ μηρὸν πάτριον, ἥ δὲ κάρη.

184.—ΑΝΤΙΠΑΤΡΟΣ

Εἰς ἕτερον ἄγαλμα τοῦ αὐτοῦ

Λύσονίφ Πείσωνι συνασπιστῆς Διόνυσος
 ἴδρυμαι μεγάρων φρουρὸς ἐπ' εὐτυχίῃ.
 ἄξιον, ὦ Διόνυσ', ἐσεβης δόμον, ἔπρεπεν ἄμφω,
 καὶ μέγαρον Βάκχῃ, καὶ Βρόμος μεγάρῳ.

185.—ΑΔΗΑΘΝ

Εἰς ἄγαλμα Διονύσου καὶ Ἡρακλείους

Ἀμφότεροι Θηβηθε, καὶ ἀμφότεροι πολεμισταί,
 κῆκ Ζηνὺς· θύρσῳ δεινός, ὃ δὲ ῥοπάλφ.
 ἀμφοῖν δὲ στῆλαι συντερμονες· εἴκελα δ' ὄπλα,
 νεβρίς λειοντῇ, κύμβαλα δὲ πλαταγῇ.
 Ἥρῃ δ' ἀμφοτέροις χαλεπὴ θεός. οἱ δ' ἀπὸ γαίης
 ἦλθον εἰς ἀθανάτους ἐκ πυρὸς ἀμφότεροι.

186.—ΞΕΝΟΚΡΑΤΟΥΣ

Εἰς ἄγαλμα Ἑρμοῦ

Ἑρμῆς ὠκύς ἐγὼ κικλήσκομαι ἀλλὰ παλαίστρῃ
 μὴ κολοβὸν χειρῶν ἴστατε, μηδ' ἀποδα
 ἢ πῶς ὠκύς ἐγὼ, πῶς δ' ὀρθία χειρονομήσω,
 εἰς βύσιν ἀμφοτέρων ὀρφανὸς ἰστάμενος,

¹ The leader of the Boeotians, who were defeated by Ptolemy, was a priest of Bacchus, and Ptolemy probably regarded the god as having deserted his own priest and favoured him.

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it. The race of mortals, too, have we gifted, she with the olive, and I with the sweet clusters of the vine. Neither again did a mother suffer the pangs of labour for me, but I burst from our father's thigh, she from his head."

184.—ANTIPATER OF THESSALONICA

On another Statue of the Same

I, Dionysus, the fellow-soldier of Italian Piso,¹ am set here to guard his house and bring him good fortune. A worthy house hast thou entered, Dionysus. Meet is the house for Bacchus, and Bacchus for the house.

185.—ANONYMOUS

On Statues of Dionysus and Hercules

Born are from Thebes, both warriors, and both sons of Zeus. The one wields well his thyrsus, the other his club. The statues of both are close together and like are the arms they bear, the one a fawn-skin, the other a lion-skin, cymbals the one, a rattle² the other. To both Hera was a cruel goddess, and both through fire went from earth to the immortals.

186.—XENOCRATES

On a Statue of Hermes

Swift Hermes is my name, but in the wrestling-school set me not up without arms and feet, or how shall I be swift, and how shall I spar correctly, if I stand on a base deprived of both?³

¹ With which he frightened away the Stymphalian birds.

² The epigram is facetious. The ordinary Hermes were terminus without legs and arms.

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187. ΑΔΗΛΟΝ

Εἰς τὸ αὐτὸ

Ἑρμείῃ ξυλίνῳ τις ἐπηύχετο, καὶ ξύλον ἦεν.
εἰτά μιν αἰέρας χαμάδις βάλε· τοῦ δ' ἄπο χρυσὸς
ἔρρευσεν καταγέυτος. ὕβρις πόρε πολλάκι κέρδος.

188.—ΝΙΚΙΟΥ

Εἰνοσίφυλλου ὄρος Κυλλήνιον αἰπὺ λελογχώς,
τῇδ' ἔσθηκ' ἐρατοῦ γυμνασίου μεδέων,
Ἑρμῆς· ὃ ἔπι παῖδες ἀμύρακον ἤδ' ὑάκινθον
πολλάκι, καὶ θαλεροὺς θῆκαν ἴων στεφάνους.

189.—ΤΟΥ ΑΥΤΟΥ

Φρουρὸς ἐπὶ σμήνεσσι, Περιστράτοι εὔνεκα, μιμνω
ἐνθάδε, Μαιναλίαν κλιτὺν ἀποπρολιπών,
κλώπα μελισσῶν δεδοκημένος. ἄλλ' ἀλέασθε
χεῖρα, καὶ ὑγροτέρου κοῦφον δρεγμα ποδος.

190.—ΛΕΩΝΙΔΟΥ

Τῶν αἰγῶν ὁ νομεὺς Μόριχος τὸν ἐπίσκοπον Ἑρμῶν
ἔστας' αἰπολίων εὐδόκιμον φύλακα.
ἀλλὰ μοι αἶ τ' ἂν' ὀρη χλωρᾶς κεκορεσμέναι ὕλας,
τοῦ γ' ἱρπακτῆρος μή τι μέλεσθε λύκου.

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187.—ANONYMOUS

On another of the Same

A CERTAIN man prayed for help to a wooden Hermes, and Hermes remained wooden. Then, taking him up, the man threw him on the ground, and, the statue breaking, out from it poured gold. Outrage often produces profit.¹

188.—NICIAS

On Another

I, HERMES, whose domain is Cyllene's steep, forest-clad hill, stand here guarding the pleasant playground, and on me the boys often set marjoram and hyacinths and fresh wreaths of violets.

189.—BY THE SAME

On a Statue of Pan

HAVING left the slopes of Maenalus I abide here, for Peristratus' sake, to guard the hives, on the watch for him who would rob the bees. But keep clear of my hand and the nimbly stride of my country-bred shanks.

90.—LEONIDAS OF TARENTUM

On a Statue of Hermes

MORICUS the goatherd set me up, Hermes the overseer, to be the approved guardian of his fold. But, ye nannies who have taken your fill of green herbage on the mountains, heed not now at all the ravening wolf

¹ The story is told by Babrius, *Fab.* 119.

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191.—ΝΙΚΑΙΝΕΤΟΤ

Αὐτόθεν ὁστράκινόν με καὶ ἐν ποσὶ γῆϊνον Ἑρμῆν
 ἔπλασεν ἄψιδος κύκλος ἐλισσόμενος.
 πηλὸς ἐφυράβην· οὐ ψεύσομαι. ἀλλ' ἐφίλησα,
 ὦ ξεῖν', ὁστρακέων δύσμορον ἐργασίην.

192.—ΑΔΕΣΠΙΟΤΟΝ

ὦ λῶστέ, μὴ νόμιζε τῶν πολλῶν ἓνα
 Ἑρμᾶν θεωρεῖν· εἰμὶ γὰρ τέχνα Σκόπα.

193.—ΦΙΛΗΠΠΟΤ

α Κράμβης ἄψωμαι, Κύλλήνις; β Μή, παροδίτα,
 α. Τίς φθόνος ἐκ λαχίνων, β Οὐ φθονος, ἀλλὰ
 νόμος,
 ἄλλοτρίων ἀπέχειν κλοπίμους χέρας. α. ὦ παρα-
 δοξου·
 μὴ κλέπτειν Ἑρμῆς καινὸν ἔθηκε νόμον.

194.—ΑΔΗΛΟΝ

Εἰς ἄγαλμα Ἑρωτος

Χάλκειόν τις Ἑρωτα μετήγαγεν ἐκ πυρὸς εἰς πῦρ,
 τήγανον ἀρμόζων τῇ κολάσει κόλασιν

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191.—NICAENETUS

On Another

I, A HERMES of our native clay and with earthen feet, was moulded on the revolving circle of the wheel, of mud was I kneaded, I will tell no lie, but, stranger, I loved the luckless labour of the potters.

192.—ANONYMOUS

On a Hermes by Scopas

STRANGER, deem not that thou lookest on one of the vulgar crowd of Hermae, for I am the work of Scopas.

193.—PHILIPPUS

A MAY I touch the kail, Cyllenian? B. No, traveller A Why grudge some greens? B. It is not grudging, but it is the law to keep pilfering hands from other people's property A Well! that is strange. Hermes¹ has made a new law against stealing.

194 ANONYMOUS

On a Statue of Love made into a Frying-pan²

SOMEONE has transferred this brazen Love from fire to fire, fitting a frying pan on to him, torment to torment.

¹ The patron of thieves.

² cp. Book IX. 773, by Palladas, who is also probably the author of this. Both refer to a small bronze Eros made into the handle of a frying-pan.

195.—ΣΑΤΤΡΟΤ

Εἰς ἄγαλμα τοῦ αὐτοῦ διδιδμένου

Τὸν πτερόεντα τίς ᾤδε, τίς ἐν δεσμοῖσι θοὸν πῦρ
 ὤχμασεν, αἰθομένης ἤψατο τίς φαρέτρης,
 καὶ τὰς ὠκυβόλους περιηγέας ἐσφῆκωσε
 χεῖρας, ὑπὸ στιβαρῷ κίονι δησάμενος,
 ψυχρὰ ταῦδ' ἀνθρώποις παραμύθια. μή ποτ' ἐκείνου δ
 οὗτος ὁ δεσμώτης αὐτὸς ἔδησε φρένα :

196.—ΛΑΚΑΙΟΥ

Εἰς τὸ αὐτό

Τίς σε τὸν οὐχ ὁσίως ἡγρευνμένον ᾤδε πεδήσας
 θήκατο ; τίς πλέγδην σὰς ἐνέδησε χέρας,
 καὶ πιναρὰν ὄψιν τεκτῆνατο,
 ποῦ θοὰ τόξα,
 μήπιε ; ποῦ πικρὴ πυρφόρος
 ἰοδόκη ;
 ἢ ῥα μάτην ἐπόνησε λιθοξόος, δς
 σε, τὸν οἷστρφ
 κυμήναντα θεούς, τῇδ' ἐνέδησε
 πάγη.



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195.—SATYRUS

On a Statue of Love Bound

Who fettered thee,
the winged boy, who
bound swift fire with
chains? Who laid his
hand on Love's burning
quiver and made fast
behind his back those
hands swift to shoot,
tying them to a sturdy
pillar? Such things are
but child consolation for
men. Did not, per-
chance, this prisoner
himself enchain once the
mind of the artist?



196.—ALCAEUS OF MESSENE

On the Same

Who impiously hunted thee down and set thee
here in fetters? Who crossed and bound thy hands,
and wrought thee with this rueful face? Where,
poor child, is thy swift bow, where the bitter quiver
that held thine arrows? Of a truth in vain the
sculptor laboured, making fast in this trap thee who
dost tempest the gods with the fury of desire.

197.—ΑΝΤΙΠΑΤΡΟΥ

Εἰς τὸ αὐτό



Τίς δὴ σὰς παλαμας πρὸς κίονα δῆσεν
 ἀφύκτοις
 ἄμμασι; τίς πυρὶ πῦρ, καὶ δόλον
 εἶλε δόλω;
 νύπιε, μὴ δὴ δάκρυ κατὰ γλυκεροῖο
 προσώπου
 βάλλε· σὺ γάρ τέρπῃ δάκρυσιν
 ἠιθέων.

198.—ΜΑΙΚΙΟΥ

Εἰς τὸ αὐτό

Κλαίε δυσεκφύκτως σφυγχθεὶς χέρας, ἄκριτε δαῖμον,
 κλαίε μάλα, στάζων ψυχοτακῇ δάκρυα,
 σωφροσύνας ὑβριστά, φρενοκλόπε, ληστὰ λογισμοῦ,
 πτανὸν πῦρ, ψυχᾶς τραῦμ' ἀόρατον, Ἔρως.
 θνατοῖς μὲν λύσις ἐστὶ γόων ὁ σός, ἄκριτε, δεσμός
 ὃ σφυγχθεὶς κωφοῖς πεμπτε λιτὰς ἀνέμοις.
 ὅν δὲ βροτοῖς ἀφύλακτος ἐνέφλεγες ἐν φρεσὶ πυρσόν,
 ἄθρει νῦν ὑπὸ σῶν σβεννύμενον δακρύων

199.—ΚΡΙΝΑΓΟΡΟΥ

Εἰς τὸ αὐτό

Καὶ κλαίε καὶ στέναζε, συσφυγχθεὶς χεροῖν
 τένοντας, ὃ πίβουλε· τοιά τοι πρέπει.
 οὐκ ἔσθ' ὁ λύσων· μὴ λελείν' ὑπόβλεπτε
 αὐτὸς γὰρ ἄλλων ἐκ μὲν ὀμμάτων δάκρυ

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197.—ANTIPATER OF SIDON

On the Same

Who bound thy hands to the pillar in a fast knot?
Who took captive fire by fire and guile by guile?
My boy, bedew not thy sweet face with tears, for
thou dost take delight in the tears of young men.

198.—MÆCIUS

On the Same

WEEP, thou wrong-headed god, with thy
hands made fast beyond escape, weep
bitterly, letting fall soul-consuming tears,
scorner of chastity, thief of the mind, robber
of the reason, Love, thou winged fire,
thou unseen wound in the soul. Thy
bands, O wrong-headed boy, are to mortals
a release from complaint, remain fast
bound, sending thy prayers to the deaf
winds, and watch that torch that thou,
eluding all vigilance, didst light in men's
hearts, being quenched now by thy tears.



199.—CRINAGORAS

On the Same

WEEP and moan, thou artful schemer, the sinews
of thy hands made fast thou hast thy desert. None
will untie thee; make not those piteous faces; for
thou thyself, Love, didst wring the tears from other

ἔθλιψας, ἐν δὲ πικρὰ καρδίᾳ βέλη
πήξας ἀφύκτων ἰόν ἑσταξας πόθων,
Ἔρως τὰ θνητῶν δ' ἐστὶ σοι γέλως ἄχῃ
πέπονθας οἷ' ἔρεξας. ἐσθλὸν ἢ δίκη.

200.—ΜΟΣΛΟΤ

Εἰς Ἔρωτα ἀροτριῶντι

Λαμπάδα θεὸς καὶ τόξα, βοηλάτιν εἴλετο ῥάβδον
οὖλος Ἔρως, πήρην δ' εἶχε κατωμαδίην·
καὶ ζευξας ταλαεργὸν ὑπὸ ζυγὸν ἀνχένα ταύρων
ἑσπαιρεν Διούς ἀνλακα πυροφόρον.
εἶπε δ' ἄνω βλέψας αὐτῷ Διὶ· "Ἰλῆσον ἀρούρας, ὅ
μή σε τὸν Εὐρώπης βοῦν ὑπ' ἄροτρα βάλῃ."

201.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς Ἔρωτα ἐστεφανωμένον

Ποῦ σοι τόξον ἐκεῖνο παλίντονον, οἷ' τ' ἀπὸ σείο
πηγνύμενοι μεσάτην ἐς κραδίην δόνακες,
ποῦ πτερὰ; ποῖ λαμπὰς πολυνόδινος, ἐς τί δὲ
τρισσὰ
στέμματα χερσὶ ἔχεις, κρατὶ δ' ἐπ' ἄλλο
φέρεις; -
Οὐκ ἀπὸ πανδήμου, ξένη, Κύπριδος, οὐδ' ἀπὸ γαίης ὅ
εἰμί, καὶ ὕλαις ἑκγονοῖς εὐφροσύνης
ἀλλ' ἐγὼ ἐς καθαρὴν μεροπῶν φρένα πυρσὸν
ἀνάπτω
εὐμαθίης, ψυχὴν δ' οὐρανὸν εἰσανάγω.
ἐκ δ' ἀρετῶν στεφάνους πισύρων πλέκω· ὧν ἀφ'
ἐκάστης
τούσδε φέρων, πρῶτῳ τῷ σοφίης στέφομαι. 10

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eyes, and piercing the heart with thy bitter darts, dost instil the venom of desire that takes fast hold. The woes of mortals are thy sport. Thou hast suffered what thou hast done. An excellent thing is justice

200.—MOSCHUS

On Love Ploughing

CURLY-HAIRED Love, laying aside his torch and bow, took an ox-driver's rod and wore a bag on his shoulders, coupling the patient necks of the oxen under the yoke, he began to sow the wheat-bearing furrow of Demeter. Look-



ing up he said to Zeus himself, 'Fall the cornfield, lest I put thee, Europa's bull, to the plough.'

201 —MARIANUS SCHOLASTICUS

On Love Garlanded

'Where is that back-bent bow of thine, and the reed-arrows driven by thee into the middle of the breast? Where are thy wings, where thy torturing torch, and wherefore dost thou wear three garlands in thy arms and wear another on thy head?' "Stranger, I am not sprung from vulgar Cypris nor from the earth, I am no offspring of material joy. But I am he who lights the torch of learning in the pure minds of mortals, and leads the soul up to heaven. From the four Virtues¹ I weave garlands, and carrying these, one of each, I crown myself with the first, the crown of Wisdom."

¹ The four cardinal virtues.

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202.—ΑΔΗΛΟΝ

Εἰς τὸ αὐτό

Μή με τὸν ἐκ Λιβάνοιο λέγε, ξένε, τὸν φιλοκωμῶν
τερπόμενον νυχίοις ἡθίων ὁάροις
βαιὸς ἐγὼ νύμφης ἅπα γείτονος Ἀγροιώτης,
μῦνον ἐποτρύνων ἔργα φυτοσκαφίης.
ἐνθεν ἂπ' εὐκάρπου με φίλης ἔστειλαν Ἀλωῆς
τέσσαρες Ὀράων ἐκ πισύριον στεφανοί.

203. -ΙΟΥΛΙΑΝΟΥ ΑΙΓΥΠΤΙΟΥ

Εἰς τὸν Πραξιτέλουν Ἔρωτα

Κλίνας ἀνχένα γαῦρον ὑφ' ἡμετέροισι πεδίλοις,
χερσὶ με ληιδίαις ἔπλασε Πραξιτέλης
αὐτὸν γὰρ τὸν Ἔρωτα τὸν ἐνδοθι
κευθομένον με
χαλκεύσας. Φρύνη δῶκε γέρας
φιλίης·
ἢ δέ μιν αὖθις Ἔρωτι προσήγαγε·
καὶ γὰρ ἐρώντας
δῶρον Ἔρωτι φέρειν αὐτὸν Ἔρωτα
θέμις.



204.—ΠΡΑΞΙΤΕΛΟΥΣ

Εἰς τὸ αὐτό

Πραξιτέλης δὲν ἔπασχε διηκρίβωσεν Ἔρωτα
ἐξ ἰδίης ἔλκων ἀρχετυπον κραδίης,
Φρύνη μισθὸν ἐμεῖο διδοῦς ἐμέ. φίλτρα δὲ τίκτω
οὐκέτι τοξεύων, ἀλλ' ἀτενίζομενος

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202.—ANONYMOUS

On the Same

SAY not, stranger, that I am he from Lebanon,¹ he who delights in the converse by night of youths who love the revel. I am a little Love and country-bred, the son of the Nymph who dwells hard by, and I further but the gardener's labour. Hence from my dear fruitful plot I am crowned with four crowns by the four Seasons.

203.—JULIANUS, PREFECT OF EGYPT

On the Eros of Praxiteles

PRAXITELES, who stooped his proud neck for my sandals to tread on, wrought me with his captive hands. For, working me in bronze,² he gave me, that very Love that was hidden within him, to Phryne, an offering of friendship. But she again brought it to give to Love; for it is lawful for lovers to bring Love himself as a gift to Love.

204.—PRAXITELES

On the Same

PRAXITELES perfectly portrayed that Love he suffered, taking the model from his own heart, giving me to Phryne in payment for myself. But I give birth to passion no longer by shooting arrows, but by darting glances.

¹ Heliopolis, near the Lebanon, was a very gay city

² This is an error. Both Praxiteles' statues of Love were of marble.

205.—ΤΤΑΛΙΟΥ ΓΕΜΙΝΟΥ

Εἰς τὸ αὐτὶ

Ἀντί μ' ἔρωτος Ἐρωτα βροτῷ θεὸν ὥπασε Φρόνη
 Πραξιτέλης, μισθὸν καὶ θεὸν εὐρόμενος.
 ἢ δ' οὐκ ἠρνήθη τὸν τέκτονα· δείσε γάρ οἱ φρήν,
 μὴ θεὸς ἀντὶ τέχνης σύμμαχα τόξα λάβῃ.
 ταρβεί δ' οὐκέτι πού τὸν Κύπριδος, ἀλλὰ τὸν ἐκ σοῦ, ὅ
 Πραξίτελες, τέχνην μητέρ' ἐπισταμένη.

206.—ΛΕΩΝΙΔΟΥ

Εἰς τὸ αὐτὶ

Θεσπιέες τὸν Ἐρωτα μόνον θεὸν ἐκ Κυθερείης
 ἄζοντ', οὐχ ἑτέρου γραπτὸν ἀπ' ἱερχετύπου.
 ἀλλ' ὃν Πραξιτέλης ἔγνω θεόν· ὃν περὶ Φρόνη
 δερκόμενος, σφετερωὶν λύτρον ἔδωκε πόθων.

207 — ΠΑΛΛΑΔΑ

Γυμνὸς Ἔρως διὰ τοῦτο γελᾷ καὶ μείλιχος ἐστίν·
 οὐ γὰρ ἔχει τόξον καὶ πυρόεντα βέλη·
 οὐδὲ μάτην παλάμαις κατεχει δελφῖνα καὶ ἄνθος·
 τῇ μὲν γὰρ γαῖαν, τῇ δε θάλασσαν ἔχει.

208.—ΓΑΒΡΙΗΛΙΟΥ ΤΠΑΡΧΟΥ

Εἰς Ἐρωτα καθεύδοντα ἐν πικροπάσῃ

Οὐδὲ κατακνώσσω, οὐδ' ἄπνοος, οὐδ' ἐνὶ δαιτὶ
 νόσφι πυρισπάρτου δῆγματος ἐστίν Ἐρως.

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205.—FULLIUS GEMINUS

On the Same¹

PRAXITELES, in return for love, gave me, Love, a god to mortal Phryne, creating at once a guerdon and a god. But she repulsed not the artist, for in her mind she feared lest the god should take up his bow to fight for the sculptor's art. She dreads no longer the son of Cypris, but thy offspring, Praxiteles, knowing that Art is his mother.

206.—LEONIDAS OF ALEXANDRIA (?)

On the Same

THE Thespians venerate Love, the son of Cytherea, alone amongst the gods, and not Love copied from any other model but the god whom Praxiteles knew, seeing whom in Phrye he gave him to her as the ransom of his desire.

207.—PALLADAS

On a Statue of Love

LOVE is unarmed, therefore he smiles and is gentle, for he has not his bow and fiery arrows. And it is not without reason that he holds in his hands a dolphin and a flower, for in one he holds the earth, in the other the sea.

208.—GABRIEL THE PREFECT

On Love Asleep on a Pepper-Castor

NEITHER when asleep, nor when lifeless, nor at the banquet, is Love without a fire-scattering nip.

¹ ep. Book VI, 200.

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209. ΑΔΗΛΟΝ

Οὗτος ὁ τὸν δαλὸν φυσῶν, ἵνα λύχρον ἀνύψης,
δεῦρ' ἀπ' ἐμᾶς ψυχᾶς ἄψον· ὅλος φλεγομαι.

210. -ΠΙΛΑΤΩΝΟΣ



Ἄλσος δ' ὡς ἰκόμεσθα βαθύσκιον, εἶρομεν ἔνδον
πορφυρέοις μῆλοισιν ἑοικότα παῖδα Κυθήρης.
οὐδ' ἔχεν λοδόκαν φαρέτρην, οὐ καμπύλα τόξα·
ἀλλὰ τὰ μὲν δένδρεσσιν ὑπ' εὐπετάλοισι κρέμαντο,
αὐτὸς δ' ἐν καλύκεσσι ῥόδων πεπεδημένος ὕπνῳ
εὔδεν μειδιόων· ξουθαὶ δ' ἐφύπερθε μέλισσαι
κηροχύτου μέλιτος¹ λαροῖς ἐπὶ χεῖλεσι ῥαῖνον²

¹ So Schneidewin κηροχύτοις ἐν τῷ MSS

² I write ῥαῖνον βαῖνον MSS.

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209.—ANONYMOUS

A Love Couplet

THOU who dost blow on thy torch to light the lamp, come and light it from my soul. I am all aflame.

210.—PLATO



WHEN we entered the deep-shadowed wood we found within it the son of Cytherea, like unto rosy apples. Nor had he the quiver that holds arrows, nor his bent bow, but they were hanging on the leafy trees, and he lay among the rose-blossoms smiling, bound fast by sleep, and above him the tawny bees were sprinkling on his dainty lips honey dripping from the comb.

211. ΣΤΑΤΥΛΑΙΟΥ ΦΛΑΚΚΟΥ

Εἰς Ἡρώτα κοιμώμενον

Εὐδεις, ἀγρύπνους ἐπάγων θνητοῖσι μερίμνας·
 εὐδεις, ἀτηρῆς ἃ τέκος Ἀφρογενοῦς,
 οὐ πείκην πυρόεσσαν ἐπηρμένος, οὐδ' ἀφύλακτον
 ἐκ κέραος ψιύλλων ἀντιτόνοιο βέλος.
 ἄλλοι θαρσείτωσαν· ἐγὼ δ', ἀγέρωχε, δέδοικα, 5
 μή μοι καὶ κνώσων πικρὸν ὄνειρον ἴδῃς.

212.—ΛΑΦΕΙΟΥ

Εἰς τὸ αὐτό

Ἀρπύσομαι πυρόεσσαν, Ἡρώς, χερός ἐκ σέο πεύκην,
 συλήσω δ' ὤμων ἀμφικρεμῇ φαρέτρην,
 εἴ γ' ἐτύμως εὐδεις, πυρὸς ἔγγονε, καὶ σέο φῶτες
 πρὸς βαιὸν τοξῶν εὐνομήν ἄγομεν.
 ἀλλὰ καὶ ὥς σε δέδοικα, δολοπλόκε, μη τινα κεύθῃς 5
 εἰς ἔμε, κῆν ὕπνῳ πικρὸν ὄνειρον ἴδῃς.

213.—ΜΕΛΕΑΓΡΟΥ, Οἱ δὲ ΣΤΡΑΤΩΝΟΣ

Εἰ καὶ σοι πτέρυγες ταχιναὶ περὶ νῶτα τέτανται,
 καὶ σκυθικαὶ τόξων ἀκροβολαῖς ἀκίδες,
 φεύξομ', Ἡρώς, ὑπὸ γὰρ σε. τί δὲ πλέον; οὐδὲ
 γὰρ αὐτὸς
 σὰν ἔφηνγε Ῥώμαν πανδαμάτωρ Ἀἴδας.

THE PLANUDEAN APPENDIX

211.—STATYLLIUS FLACCUS

On Love Asleep

THOU sleepest, thou who bringest sleepless care on mortals, thou sleepest, O child of the baneful daughter of the foam, not armed with thy fiery torch, nor sending from thy backward-bent, twanging bow the dart that none may escape. Let others pluck up courage, but I fear, thou overweening boy, lest even in thy sleep thou see a dream bitter to me¹

212.—ALPHEIUS

On the Same

I SHALL snatch the fiery pine-brand from thy hand, O Love, and strip thee of the quiver that hangs across thy shoulders, if in truth thou sleepest, thou child of fire, and we mortals have peace for a little season from thy arrows. But even so I fear thee, thou weaver of wiles, lest thou have one hidden for me and see a cruel dream in thy sleep.

213. —MELEAGER OR STRATO

THOUGH on thy back thou hast swift outstretched wings, though thou hast thy sharp-pointed Scythian arrows, I shall escape from thee, Love, under the earth. Yet what shall that avail me? For even Hades himself, who overcometh all things, did not escape thy might.

¹ i.e. in this and the next (its original), "lest some cruelty to me be suggested to thee by thy dream."

214. ΣΕΚΟΥΝΔΟΥ

Εἰς ἀγάλματα Ἐρώτων

Σκυλοχαρεῖς ἰδ' Ἐρωτας, ἰδ' ὥς βριαροῖσιν ἐπ'
ὤμοις

ὄπλα φέρουσι θεῶν νήπι' ἀγαλλόμενοι,
τύμπανα καὶ θύρσαν Βρομίον, Ζηνὸς δὲ κεραυνόν,
ἀσπίδ' Ἐνναλίου καὶ κόρυν ἠΰκομον,
Φοῖβον δ' εὐτοξον φαρέτρην, Ἄλλιον δὲ τρίαίωνα, 5
καὶ σθαναρῶν χειρῶν Ἡρακλέους ῥόπαλον.
τί πλέον ἀνθρώποισιν, Ἐρως ὅτε καὶ πύλον εἶλε,
τεύχεα δ' ἀθανάτων Κύπρις ἐληΐσατο ;

215.—ΦΙΛΙΠΠΟΥ

Συλῆσαντες Ὀλυμπον ἰδ' ὥς ὀπλοισιν Ἐρωτες
κοσμοῦντ' ἀθανάτων, σκύλα φρουρασόμενοι.
Φοῖβον τάχα φέρουσι, Διὸς δὲ κεραυνόν, Ἄρηος
ὄπλον καὶ κινέην, Ἡρακλέους ῥόπαλον,

εἰναλίου τε θεοῦ τριβελὲς δόρυ, θύρσα
τε Βάκχου,

πτηνὰ πέδιλ' Ἑρμοῦ, λαμπάδας
Ἀρτέμιδος.

οὐκ ἄχθος θνητοῖς εἶκαιν βελέεσσιν
Ἐρώτων,

δαίμονες οἷς ὀπλων κόσμον ἔδωκαν
ἔχειν.



THE PLANUDRAN APPENDIX

214.—SECUNDUS

On Statues of Loves

Look how the Loves delight in their spoils; look how, in childish triumph, they wear the weapons of the gods on their sturdy shoulders the tambourine and thyrsus of Bacchus, the thunderbolt of Zeus, the shield of Ares and his plumed helmet, the quiver of Phoebus well stocked with arrows, the trident of the sea-god, and the club from the strong hands of Heracles. What shall men's strength avail when Love has stormed heaven and Cypris has despoiled the immortals of their arms



215.—PHILIPPUS

On the Same

Look how the Loves, having plundered Olympus, deck themselves in the arms of the immortals, exulting in their spoils. They bear the bow of Phoebus, the thunderbolt of Zeus, the shield and helmet of Ares, the club of Heracles, the three-pronged spear of the sea-god, the thyrsus of Bacchus, Hermes winged sandals, and Artemis' torches. Mortals need not grieve that they must yield to the arrows of the Loves, if the gods have given them their arms wherewith to bask themselves.

216.—ΠΑΡΜΕΝΙΩΝΟΣ

Εἰς ἄγαλμα Ἥρης



Ὀργεῖος Πολύκλειτος, ὁ καὶ
μόνος ὄμμασιν Ἥρην
ἀθρήσας καὶ ὅσῃν εἶδε τυπω-
σάμενος.

θνητοῖς κάλλος ἔδειξεν, ὅσον
θέμει· αἱ δ' ὑπὸ κύλποις
ἄγνωστοι μορφαὶ Ζηνὶ φυ-
λασσόμεθα.

217. ΑΔΗΛΟΝ

Εἰς ἄγαλμα Καλλιόπης

Καλλιόπη μὲν ἐγὼ· Κύρῃ δ' ἐμὸν ὥπασα μαζον,
ὅς τρέφε θεῖον Ὀμηρον, ὅθεν πλε νηδυμος Ὀρφεύς.

218.—ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΡΒΟΚΑΛΛΟΥ

Ἦθελε Μελπομένην ὁ ζωγράφος εἰκόνι γράψαι,
ἀλλ' ἀπολειπομένης, ἔγραφε Καλλιόπην.

219.—ΤΟΥ ΑΥΤΟΥ

Σεῖο μὲν εἰκὼν ἦδε Πολύμνια, καὶ συ δέ, Μοῦσης.
ἔν γάρ ἐπ' ἀμφοτέραις οὐνομα καὶ τύπος εἷς.

We have some origination by the Byzantine poet.

THE PLANUDEAN APPENDIX

216. —PARMENION

On a Statue of Hera

POLYCLEITUS of Argos, who alone saw Hera with his eyes, and moulded what he saw of her, revealed her beauty to mortals as far as was lawful; but we, the unknown forms beneath her dress's folds, are reserved for Zeus.

217.—ANONYMOUS

On a Statue of Calliope

I AM Calliope, and I gave to Cyrrus¹ my breast to suck, the breast which nourished divine Homer, and from whence sweet Orpheus drank.

218. —JOANNES BARBOCALLUS

THE painter wished to portray Meletemene, but as she was absent he painted Caliope²

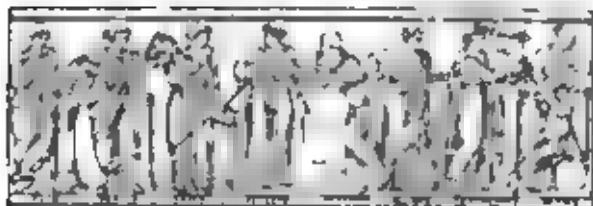
219.—BY THE SAME

THIS is a portrait of thee, Polymnia, and thou art a portrait of the Muse, for both have one name and one form.

² Doubtless an allusion of this name, like Polymnia in the next epigram.

220 — ΑΝΤΙΠΑΤΡΟΣ

Εἰς εἰκόνας Μουσῶν



Τρίζυγες αἱ Μοῦσαι τᾷδ' ἴσταμεν· ἡ μὴ λατοῖν,
 ἡ δὲ φερεὶ παλῦμαις βαρβίτον, ἡ δὲ χελὺν
 ἡ μὲν Ἀριστοκλήος ἔχει χελὺν ἡ δ' Ἀγλαΐα
 Βάρβιτον, ἡ Κανέχῃ δ' ὑμνοπολοῦτ' ὀνομασε.
 ἄλλ' ἢ μὲν κραντεῖρα τοῦτο πέλει, ἡ δὲ μελῳδὸς
 χρωματός, ἡ δὲ σοφὰς εὐρέτις ἀρμονίαι.

221. — ΘΕΑΙΤΗΤΟΣ ΣΧΟΛΑΣΤΙΚΟΣ

Εἰς τὴν Ἀθηναίων Νέμεσιν

Χιωνῆσιν με λάθον παλαιαίξιος δὲ περιωπὴς
 λαοτύποις τμίξας πετροτομοὶ ἀκίσσι
 Μῆδοις ἐπανταπορεύσαν, ὅπως μεδρεῖσθαι τέλῃ.
 τῆς κατ' Ἀθηναίων συμβόλου καμμομένης
 ὥς δὲ δαιζομένης Μαραθῶν ἀντεκτύπε Περσῶν
 καὶ περὶ ὑγροπορὸν χιυμασὶν αἰμαλίσσι,
 ἔξισαν Ἀδρηστῶν ἀριστῶδινος Ἀθήναι,
 δαίμων· ὑπερβιάσθαι ἀντιπαλὸν μεροπῶν
 ἐπιταλαντεύων τὰς ἐλπίδας· εἰμὲ δὲ καὶ νῦν
 Νικῇ Εὐρυχθιδάει, Ἀσσυριοὶ Νέμεσι.

THE PLANUDEAN APPENDIX

220. -ANTIPATER OF SIDON

On Statues of the Muses

THREE are we, the Muses who stand here, one bears in her hands a flute, another a harp, and the third a lyre. She who is the work of Aristocles holds the lyre, Ageladas Muse the harp, and Canachus¹ the musical reeds. The first is she who rules tone, the second makes melody of colour, and the third invented skilled harmony.²

221. -THEÆTEUS SCHOLASTICUS

On the Nemesis of the Athenians³

I AM a white stone which the Median sculptor quarried with his stone-cutter's tools from the mountain where the rocks grow again,⁴ and he bore me across the sea to make of me images, tokens of victory over the Athenians. But when Marathon resounded with the Persian rout, and the ships voyaged on bloody waves, Athens, the mother of beautiful works, carved of me Adrasteia, the goddess who is the foe of arrogant men. I counter-balance vain hopes, and I am still a Victory to the Athenians, a Nemesis to the Assyrians.



¹ Canachus is the usual form. Aristocles was his brother, and all three artists were of the sixth century B.C.

² They presided respectively over the diatonic, chromatic, and enharmonic tetrachords. For these see "tetrachord" in *Century Dictionary*.

³ The Nemesis of Rhodius was said to have been carved by Phidias from a block of marble brought by the Persians to use for a trophy. ⁴ This was a prevalent belief

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222.—ΠΑΡΜΕΝΙΩΝΟΣ

Εἰς τὸ αὐτό

Μήδοις ἐλπισθεῖσα τροπαιοφόρος λιθος εἶναι,
 ἡλλάχθην μορφὴν καίριον εἰς Νέμεσιν,
 ἔνδικος ἰδρυνθεῖσα θεὰ Ῥαμνοῦντος ἐπ' ὄχθαις
 νίκης καὶ σοφίης Ἀτθίδι μαρτύριον.

223.—ΑΔΗΛΟΝ

Εἰς στήλην Νεμέσεως

Ἢ Νέμεσις προλέγει τῷ πῆχεϊ, τῷ τε χαλυῖ.
 μήτ' ἄμετρον τι ποιεῖν, μήτ' ἁχάλινα λέγειν.

224.—ΑΔΑΟ

Εἰς τὸ αὐτό

Ἢ Νέμεσις πῆχυν κατέχω· Τίλος οὐνεκα; λέξεις.
 πᾶσι παραγγέλλω Μηδὲν ὑπὲρ τὸ μέτρον.

225.—ΑΡΑΒΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς ἄγαλμα Πανός

Ἦν τάχα σιρίζοντος ἐναργέα Πανος ἀκούειν
 πνεῦμα γὰρ ὁ πλάστης ἐγκατέμιξε τύπῳ·
 ἀλλ' ὀρέων φεύγουσαν ἀμήχανος ἄστατοι Ἠχώ,
 πηκτίδος ἡρνήθη φθόγγον ἀνωφελέα.

THE PLANUDEAN APPENDIX

222.—PARMENION

On the Same

I, THE stone of whom the Medes hoped to make a trophy, was changed opportunely to the form of Nemesis, the goddess justly planted on the shore of Rhamnus to be a witness to the Attic land of victory and the skill of her artist.

223.—ANONYMOUS

On a Statue of Nemesis

NEMESIS warns us by her cubit-rule and bridle neither to do anything without measure nor to be unbridled in our speech.

224 ANONYMOUS

On the Same

I, NEMESIS, hold a cubit-rule. "Why?" you will say. I proclaim to all men, "Nothing beyond due measure."

225.—ARABIOUS SCHOLASTICUS

On a Statue of Pan

We might, perhaps, have clearly heard Pan piping for the sculptor infused breath into the statue, but left resourceless when he saw sickle Echo flying, the god renounced the unavailing voice of the pipe.

¹ Because there was no Echo to answer.



Ἔμπναι· Πάν λαροῖσιν ὕρειβύτα χεῖλεσι μοῦσαν.
 ἔμπναι, ποιμένην τερπόμενος δονακι,
 εὐκελευδῶ σύριγγι χίων μέλος, ἐκ δὲ συνῶδου
 κλαζε κατιθύνων ριματος ἁρμονίην
 ἄμφι δὲ σοι ῥυθμοῖο κατὰ κροτον ἐνθεῖον ἶχνος
 ρησάσθω Νύμφαιε ταῖσδε μεθυδρείισιν

227.—ΑΔΗΛΟΝ

Τάδε κατὰ χλοεροῖο ῥιφεῖς λειμῶνος, ὀδίτα,
 ἄμπαυσον μογεροῦ μαλθακὰ γυῖα κόπου,
 ἔχῃ σε καὶ Ζεφύροιο τινασσομένη πίτυς αὔραις
 θέλξει, τεττίγων εἰσαίοντα μέλος,
 χά ποιμὴν ἐν ὄρεσσι μεσαμβρινον ἀγχοθι παγᾶς
 συρίσδων, λασίας θάμνῃ ὑπο πλατάνου
 καῦμα δ' ὀπωρινόιο φυγῶν κυνὸς αἶπος ἀμείψει
 ὄριον.¹ Ἐρμείῃ τοῦτ' ἐνέποντι πιθοῦ.

228.—ΑΝΤΤΗΣ

Ζεῦ', ὑπὸ τὰν πτελέαν¹ τετρυμένα γυῖ' ἀνάπαυσον
 ἀδύ τοι ἐν χλωροῖς πνεῦμα θροῖ πετάλοις
 πίδακά τ' ἐκ παγᾶς ψυχρὸν περ' ὅθι γάρ οἰεται
 ἄμπαυμ' ἐν θερμῇ καυματι τοῦτο φίλον.

¹ ἄβριον MBS.² So Jacobi's edition M98.

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226.—ALCAEUS OF MESSENE

On the Same

O PAN, who walkest on the mountains, breathe music with thy sweet lips, delighted with thy shepherd's reed, pouring forth melody from the sweet-toned pipe, and bring its shrill notes into tune with the words it accompanies, and round thee to the beat of the rhythm let the inspired feet of these water-nymphs move in the dance.

227.—ANONYMOUS

On a Statue of Hermes

THROW thyself down here, wayfarer, on the green meadow, and rest thy languid limbs from painful toil, here where the pine also, tossed by the western breeze, shall soothe thee as thou listenest to the song of the cicadas, and the shepherd likewise on the hills, piping at mid-day by the fountain under the leafy plane-tree. Thus, having escaped the burning heat of the autumnal dog-star, thou shalt in good time cross the hill. Take this counsel that Hermes gives thee.

228.—ANYTE

STRANGER, rest thy weary legs under the elm, hark how sweetly the breeze murmurs in the green leaves; and drink a cold draught from the fountain; for this is indeed a resting-place dear to travellers in the burning heat.

229.—ΑΔΗΛΟΝ

Εἰς ἄγαλμα Παντος



Ἐξ αὐτοῦ Διὸς ἐστὶν ὁ φίλτατος
ἔκχυτος οὗτος·
μαρτυρίην δὲ φέρει τὴν ἐπάνω
νεφέλην.
Ἑρμείαν γὰρ ἄνακτα τέκεν νεφε-
ληγερέτα Ζεὺς·
αὐτὰρ ὃ γ' Ἑρμείας Πᾶνα τὸν
αἰγελύτην.

230.—ΔΕΩΝΙΔΟΤ

Μὴ σύ γ' ἐπ' οἰονόμοιο¹ περίπλεον ἰλῦος ᾧδε
τοῦτο χαραδραῖης θερμόν, ὀδῖτα, πίης
ἀλλὰ μολῶν μάλα τυτθὸν ὑπὲρ δαμαλήβοτον ἄκραν
ταύταν, παρ κείνα ποιμενία πιτυῖ
εὐρήσεις κελαρύζον ἑυκρήνοι διὰ πέτρης
νάμα, Βορειαίης ψυχρότερον νιφάδος.

5

231.—ΑΝΤΤΗΣ

- α. Ἴππε κατ' αἰοβατον, Πᾶν ἄγρότα, δάσκιον ὕλαν
ἤμενος, ἄδυβόα τῷδε κρεκεις δόνακι;
β. Ὅφρα μοι ἐρσηέντα κατ' οὔρεα ταῦτα νέμονται
πόρτιες ἡνκόμων δρεπτόμεναι σταχύων.

232.—ΣΙΜΩΝΙΔΟΤ

Τὸν τραγόπουν ἐμὲ Πᾶνα, τὸν Ἀρκαδα, τὸν κατὰ
Μήδων,
τὸν μετ' Ἀθηναίων, στήσατο Μιλτιάδης.

¹ γε ποιονόμοιο is usually now read, agreeing with ἰλῦος, while χαραδραῖης is taken as a substantive (= χαράδρας). I do not believe in this.

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229.—ANONYMOUS

On a Picture of Pan

THIS, our dearest one, is the issue of the loins of Zeus himself and the cloud over his head testifies to it.¹ For Zeus the cloud-gatherer begot Hermes the King, and Hermes begot Pan the goatherd.

230.—LEONIDAS OF TARENTUM

TRAVELLER, drink not here in the solitude this warm water so full of mud from the torrent, but go a little farther over this hill whercon the heifers are grazing, and by the shepherds' pane there thou wilt find a fountain bubbling up through the generous rock, colder than the snow from the north.

231.—ANYTE

On a Statue of Pan

A "Why, rural Pan, thus seated in the lonesome shadowy wood, dost thou sound this sweet-voiced reed-pipe?" B "So that the heifers may graze over these dewy mountains, cropping the luxurious tresses of the herbage."²

232.—SIMONIDES

On the Statue of Pan erected by Miltiades

MILTIADES erected me, goat-footed Pan, the Arcadian, the foe of the Medes, the friend of the Athenians.

¹ This mention of a nimbus, such as was afterwards given by painters to Christ and His saints, is curious.

² Though *crayvus* seems to be universally used as equivalent to "ears of corn," it can not here surely mean that. It means, evidently, any tall herbage, such as wild oats.



233.—ΘΕΑΙΤΗΡΟΤ

Εἰς τὸν αὐτὸν

Ἴγλοβάτας, φιλόδενδρος, ὄρεσσαῦλον πύσις Ἀχοῦς,
 Πάν, σκοπός, εὐκεράου μαλοφύλαξ ἀγέλας,
 Πάν ὁ δασυκνύμων, ὁ πολὺσπορος, ὅς μετανάστας
 ἔδραμον αἰχματᾶν ἐς δαῖν Ἀσσιρίων,
 Μιλτιάδου στήσαντος ὁμῆσπιδα περσαδιώκτην, 5
 ἴσταμαι, ἀκλήτου ξείνια συμμαχίης.
 ἄλλοις ἀκροπόλῃς· ο μηδοφόνος δὲ δέδασται
 ξυνὸς ἐμὶν Μαραθῶν καὶ μαραθωνομάχοις.

234 —ΦΙΛΟΔΗΜΟΥ

Τρισσοῖς ἀθανάτους χωρεῖ λίθος· ἅ κεφαλὰ γὰρ
 μανίει τρανῶς Πᾶνα τὸν αἰγόκερων,
 στέρνα δὲ καὶ ιηδὺς Ἡρακλέα, λοιπὰ δὲ μηρῶν
 καὶ κνήμης Ἑρμῆς ὁ πτερόπους ἔλαχει.
 θύειν ἀρνήσῃ, ξένε, μηκέτι· τοῦ γὰρ ἐνός σοι 5
 θύματος οἱ τρισσοὶ δαίμονες ἀντόμεθα,

235.—ΑΠΟΛΛΩΝΙΔΟΥ ΣΜΥΡΝΑΙΟΥ

Ἀγροτέρων θεός εἰμι· τί μοι χρυσέοις δεπάεσσι
 σπένδετε, τοῦ δ' Ἰταλοῦ χεῖτε μέθυ Βρομίου,
 καὶ γυροὺς ταύρων πέτρῃ προσδεῖτε τένοντας;
 φαίσασθ'· οὐ τούτοις θύμασι τερπόμεθα.

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233 THRAETETUS SCHOLASTICUS

On the Same

THE walker in the woods, the lover of the trees, the spouse of Echo who dwells on the hills, I, Pan, the scout, the keeper of the horned flock of sheep, Pan with the shaggy legs, the fruitful god, I who, leaving my home, ran to meet the warlike Assyrians¹ in battle, stand here set up by Mutisades, as his fellow-soldier and pursuer of the Persians, in return for my unsummoned succour. Let others stand on citadels, but Marathon, which slew the Medes, is the common portion of myself and the men who fought at Marathon.



234.—PHILODEMUS

THE stone has place for three immortals; for the head clearly shows me to be goat-horned Pan, the breast and belly tell I am Heracles, the rest of the thighs and the legs are the portion of wing-footed Hermes. Refuse me not a sacrifice, stranger, for thy one sacrifice will earn thee thanks of the three gods.

235.—APOLLONIDES OF SMYRNA

On a Statue of Pan

I AM the country-folk's god. Why do you shed for me offerings from cups of gold, and pour me out strong Italian wine, and bind to the stone the curved necks of bulls? Spare your pains; I take no pleasure

¹ i.e. Persians. See Herodotus vi. 105.

Πάν ὁ παρωρείτης, αὐτόξυλος, ἀρνεοθείνης
εἰμή, καὶ ἐγχθονίου γλευκοπότης κύλικος.

5

236.—ΛΕΩΝΙΔΟΥ

Αὐτοῦ ἐφ' αἵμασιαῖσι τὸν ἄγρυπνοῦντα Πρίηπον
ἔστησεν λαχάνων Δεινομένης φύλακα.
ἀλλ' ὥς ἐντέταμαι, φῶρ, ἔμβλεπε. Τοῦτο δ', ἐρωτᾷς,
τῶν ὀλίγων λαχάνων εἵνεκα, Ἰῶν ὀλίγων.

237.—ΤΤΜΝΙΩ

Εἰς ἄγαλμα Πρίηπον

Πάντα πριηπίζω, καὶ ἢ Κρόνος· οὐ διακρίνω
οὐδένα φῶρ' οὕτω ταῖσδε παρὰ πρασιαῖς.
ἔπρεπε μὴ λαχάνων ἕνεκεν τάδε καὶ κολοκυνθῶν,
φήσει τις, με λέγειν. ἔπρεπεν ἄλλὰ λέγω.

238.—ΔΟΥΚΙΑΝΟΥ



Εἰς τὸ κενόν με τέθεικε, νόμον χάριν,
ὧδε Πρίηπον
Εὐτυχίδης, ξηρῶν κληματίδων φύ-
λακα·
καὶ περιβέβλημαι κρημνὸν βαθύν. ὅς
δ' ἂν ἐπέλθῃ,
οὐδὲν ἔχει κλέψαι πλὴν ἐμέ τὸν
φύλακα.

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in such sacrifices. I, Pan, the dweller on the mountains, carved from a tree-trunk, am a feaster on mutton, and drink my must from a bowl of clay.

236.—LEONIDAS

*On a Statue of Priapus*¹

HERE on the garden wall did Dinomenes set me up, wakeful Priapus, to guard his greens. But look, thief, how excited I am. And is this, you say, all for the sake of a few greens? For the sake of these few.

237.—TYMNES

On the Same

I BEHAVE like Priapus to everyone, even be he Cronos, so little distinction do I make between thieves here beside this kitchen-garden. Someone will tell me it is not meet for me to say this for the sake of greens and pumpkins. It is not meet, but I say it.

238.—LUCIAN

On the Same

EURYCHIDES set me, Priapus, here in vain, for the sake of convention, to guard his dried-up vines, and there is a high cuff all round me. Whoever attacks me has nothing to steal but myself, the guardian.

¹ This and other epigrams (we have a large Latin collection of them) refer to statues of the garden god Priapus, who was represented with an erect *membrum virile* to avert the evil eye. The joke that he threatens thieves with it is always the same. There is no use glossing over it in rendering.

239 — ΑΠΟΛΛΩΝΙΔΟΤ



Ἄνθετ' Ἀναξαγόρης με, τὸν οὐκ
ἐπὶ ποσσὶ Πρίηπον,
ἐν χθονὶ δ' ἀμφοτέρῃ γούνατι
κεκλιμένον·
τεῦξε δὲ Φυλόμαχος. Χαριτῶ δέ
μοι ἀγχοθὶ καλὴν
ἄβρήσας, οἷζεν μηκέτι πῶς
ἔπεσον.

240.—ΦΙΛΙΠΠΙΟΤ

- α. Ὀραίαις γ' ἐσορῶ τὰς ἰσχυίδας· εἴ γε λαβεῖν μοι
συγχωρεῖς ὀλίγας. β. Θύγγανε μηδεμῶς.
α. Ὀργίλος ὡς ὁ Πρίηπος. β. † Ἐρεῖς ἔτι καὶ κευδὲς
ἤξεις.
α. Ναὶ λίτομαι. β. Δός μοι καὶ γὰρ ἐγὼ
δέομαι.
α. Χρήξεις γάρ, λέγε μοι, παρ' ἐμοῦ τινός, β. Ἔστι
νόμος πον·
"δὸς λάβε." α. Καὶ θεὸς ὦν ἀργυρίου σὺ
γλήχῃ·
β. Ἄλλο τι χρῆμα φιλῶ. α. Ποῖον τόδε; β. Τὰ μὰ
κατέσθων
σὺ κα, δὸς εὐθύμως ἰσχυίδα τὴν ὀπίσω.

241.—ΑΡΓΕΝΤΑΡΙΟΤ

- "Ὀριμος" Οἶδα καὶ αὐτός, οδοιπόρε. μηκέτ'
ἐπαίνεις
ἰσχάδα, μηδ' ἐσορα τὸν πέλας ἀκρέμονα·

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239.—APOLLONIDES

On the Same

ANAXAGORAS set me up here, a Priapus not standing on my feet, but resting both knees on the ground. Phylomachus made me, but seeing lovely Charito¹ standing beside me, you will seek no longer why I fell on my knees.

240.—PHILIPPUS

On the Same

A (*a traveller*) I see the figs are ripe. Won't you let me take a few? *B* (*Priapus*). Don't touch a single one. *A* How angry Priapus is! *B*. You will say so still, and you will have come to no purpose.² *A*. Indeed, I beseech you. *B*. Give me, for I, too, am in want of something. *A* What! do you want anything from me? *B*. There is a law, I think, "Give and take." *A*. Even though you are a god, are you greedy for money? *B*. It is another thing that I am fond of. *A* What is that? *B*. If you eat my figs, give me with a good grace that fig you have behind.

241.—MARCUS ARGENTARIUS

"It is ripe." "I know that myself as well as you, traveller. Stop praising the fig, and keep your eyes

¹ A surname of a lady of this name.

² Little sense can be made of l. 3 as it stands.

GREEK ANTHOLOGY

καὶ λήην ὁ Πρίηπος ἐφίσταμαι ὃξὺν δεδορκώς,
καὶ φυλακὴν σύκων ἦν ἐπεικευ ἔχων.
ἦν δὲ μόνον σὺ θυγῆς τῆς ἰσχυάδος, ἰσχυάδα δώσεις 5
ὡς ἰσότης πάντων ἐστὶ δικαιοσύνη.

242. ΕΡΤΚΙΟΥ

Εἰς τὸν αὐτόν

Ὡς βαρὺ τοῦτο, Πρίηπε, καὶ εὖ τετυλωμένον ὄπλον
πᾶν ἀπὸ βουβωνῶν ἀθρόον ἐκκεχυκας
εἰς γάμον οὐκ ἀνέτοιμον ἔχει δέ σε δίψα γυναικῶν,
ὦ γαθέ, καὶ σπαργᾶς θυμὸν ἅπαντα πόθοις.
ἀλλὰ καταπρήνυε τὸν ἐξωδηκότα φαλλον 5
τόνδε, καὶ ἰνθηρῇ κρύψον ὑπο χλαμύδι
οὐ γὰρ ἐρημαῖον ναίεις ὄρος, ἀλλὰ παρ' Ἑλλης
ῥόνα τὴν ἱερὴν Λάμψακον ἡμφιπολεῖς.

343 — ΑΝΤΙΣΤΙΟΥ

Ἀγροφύλαξ ἔστηκα πολυκτεάνοις ἐν ἀρούραις,
Φρίκωνος καλύβην καὶ φυτὰ ῥυόμενος,
τοῦτο λέγων πρὸς ἕκαστον Ἐπὴν γελασῆς ἐσιδὼν με
τοῦ σκεύους, χωρεῖ τὴν κατὰ σαιτὸν ὁδόν.
ἦν δὲ παρεκβήης ἐς 6 μὴ θεμῖς, οὔτι σ' ὀνήσει
ἡ λάχνη· τρυπᾶν πάντας ἐπιστάμεθα.

244.—ΑΓΛΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς εἰκόνα Σατυροῦ πρὸς τῇ ἀκοῇ τοῦ αὐλὸν ἔχοντος καὶ
ὥσπερ ἀκρωμένον

Αὐτομάτως, Σατυρίσκε, δόναξ τεὸς ἦχον ἰάλλαι;
ἢ τι παρακλίνας οὐκ ἄγεις καλάμῳ;

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off the branch near you. I, Priapus the warden, am very sharp-eyed, and keep proper watch over the figs, and if you even touch a fig you shall give me a fig, for equality in all things is most just.'

242.—ERYCIUS

On the Same

How heavy and well-hardened, Priapus, is this weapon, which springs all of it from thy loins, not unready for marriage! Thou art athirst for women, my friend, and all thy heart is swollen with desire. But appease this swollen organ and hide it under a flowered robe, for thou dost not dwell on a lonely mountain, but guardest holy Lampsacus by the shore of the Hellespont.

243.—ANTISTIUS

On the Same

I STAND here the guardian of the farm in the rich field, watching over Phricon's hut and his plants, and to everyone I say this, "When you have done laughing at the sight of me with this appendage, go your way. But if you transgress and do what is unlawful, your hairy face will not help you, I know how to pierce all."

244.—AGATHIAS SCHOLASTICUS

On a Painting of a Satyr holding a Reed-Pipe to his Ear as if it were Listening

"Does thy pipe, little Satyr, send forth sound of its own accord, or why dost thou bend thine ear and

GREEK ANTHOLOGY

ὅς δὲ γελῶν σίγησεν· ἴσως δ' ἂν φθέγγετο μῦθον,
 ἀλλ' ὑπὸ τερπωλῆς εἴχετο ληθεδόνι.
 οὐ γὰρ κτηρὸς ἔρυκεν· ἐκὼν δ' ἠσπάζετο συγῆν,
 θυμὸν ὅλον τρέψας πηκτίδος ἀσχαλίῃ.

245.—ΔΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Τὸν Σκίτυρον Διόνυσος ἰδὼν τόσον ἄλγος ἔχοντα,
 καί μιν ἐποικτεῖρας, θήκατο λαΐνεον.
 ἀλλ' οὐδ' ὥς ἀπέληξε βαρυτλήτων ὀδυνίων·
 εἰσέτι γὰρ μογέει, καὶ λίθος ὢν, ὃ τίλας.

246.—ΑΔΗΛΟΝ

Ἡ Σάτυρος τὸν χαλκὸν ὑπέδραμεν, ἥ διὰ τέχνης
 χαλκὸς ἀναγκασθεὶς ἀμφεχύθη Σατύρῳ.

247.—ΝΕΙΛΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς εἰκόνα Σατύρου ἀπὸ ψηφίδος ἐν Ἀντιοχείᾳ

- α. Πάντες μὲν Σάτυροι φιλοκέρτομοι· εἰπὲ δὲ καὶ σύ,
 τί πρὸς ἑκαστον ὄρων τόνδε γέλῳτα χέεις,
 β. Θάμβος ἔχων γελῶ, πῶς, ἐκ λίθου ἄλλοθεν ἄλλης
 συμφορτός, γενόμεν ἑξαπίνης Σάτυρος.

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put it to the reed? " But the Satyr smiled and spoke not, perchance he would have uttered words, but his delight held him in forgetfulness. For it was not the wax that hindered him, but he chose of his own will to be silent, turning his whole soul to his occupation with the pipe.

245.—LEONTIUS SCHOLASTICUS

On a Statue of a Satyr

DIONYSUS, seeing the Satyr in such pain,¹ and pitying him, made him into stone, but not even so did he cease from his anguish ill to bear, but even though he be stone he still suffers, the luckless creature.

246.—ANONYMOUS

On Another

EITHER a Satyr secretly entered the bronze, or the bronze, compelled by art, poured itself round a Satyr.

247.—NILUS SCHOLASTICUS

On a Satyr in Mosaic at Antioch

A. ALL Satyrs are fond of jeering, but tell me, thou too, why, looking at everyone, dost thou pour forth this laughter? B. I laugh because I marvel how, being put together out of all kinds of stones, I suddenly became a Satyr.

¹ Possibly from a thorn in his foot which he was trying to extract. Several works of art represent this.

GREEK ANTHOLOGY

248.—ΠΛΑΤΩΝΟΣ

Τον Σύντυρον Διόδωρος ἐκοίμισεν, οὐκ ἐτόρευσε.
ἦν νύξῃς, ἐγερεῖς ἄργυρος ὕπνον ἔχει.

249.—ΑΔΗΛΟΝ

Δερκόμενος ξόανον καλὸν τόδε, τὰν Ἀφροδίταν,
ὠνθρῶφ', ἰλάσκει, πλατίον ἐξόμενος·
αἶνει δὲ Γλυκέραν Διονυσίου, ἃ μ' ἀνέθηκε
πορφυρέας ἀπαλὸν κύμα παρ' ἡϊόνος.

250.—ΑΔΗΛΟΝ

Εἰς Ἔρωτα

Ὁ πτανὸς τὸν πτανὸν ἴδ' ὡς ἄγνυσι κεραυνόν,
δεικνύς ὡς κρεῖσσον πῦρ πυρός ἐστιν, Ἔρωτος.

251.—ΑΔΔΟ



Πτανῶ πτανὸν Ἔρωτα τίς ἀντίον ἔπλασ' Ἔρωτι;
ἃ Νέμεσις, τόξῳ τόξον ἀμυνομένα,
ὡς κε πάθῃ τά γ' ἔρεξεν· ὁ δὲ θρασύς, ὁ πρὶν ἀταρβής,
δακρύει, πικρῶν γευσάμενος βελέων,
ὅς δὲ βαθὺν τρεῖς κόλπον ἀπέπτυσεν. ἃ μέγα θαῦμα·
φλέξει τις πυρὶ πῦρ· ἤψατ' Ἔρωτος Ἔρωτος.

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248. —PLATO (THE YOUNGER)

On a Satyr chased on a Cup

Dionodorus did not engrave this Satyr, but sent him to sleep. Prod him and you will wake him up the silver is asleep.¹

249. —ANONYMOUS

O THOU who lookest on this lovely statue, seat thee near it and worship Aphrodite; and praise Glycera, the daughter of Dionysius, who set me up as an offering by the soft waves of the purple² shore.

250. ANONYMOUS

On Love

See how winged Love is breaking the winged thunderbolt, showing that there is a fire stronger than fire.

251. —ANONYMOUS

On Eros and Anteros

Who fashioned a winged Love and set him opposite winged Love? Nemesis, taking vengeance on the bow with the bow, that he may suffer what he did; and he, the bold boy never daunted before, is crying as he tastes the bitter arrows, and thrice he spits in the deep folds of his bosom!³ Oh, most marvellous! One shall burn fire with fire, Love has touched Love to the quick.

¹ Pliny (xxxvii. 55, 156), quoting from this epigram, gives the artist's name as Antipater, from which it has been conjectured that the epigram is by Antipater.

² The epithet seems to be transferred from the sea to the sea-shore. ³ See Book XII. 229.

GREEK ANTHOLOGY

252. ΑΛΛΟ

Κάγω Κύπριδος αἶμα κασιγνήτῳ δέ με μήτηρ
ἤνεσε τόξα φέρειν ἄντια καὶ πτέρυγας.

253.—ΑΔΗΛΟΝ

Εἰς Ἄρτεμιν



- α Ἄρτεμι, ποῦ σοι τόξα, παρανχευή
τε φαρέτρη;
ποῦ δὲ Λυκιστείων ἐνδρομὶς ἀρ-
βυλίδων,
πορπὴ τε χρυσοῖο τετυγμένη, ἥδὲ
πρὸς ἄκρην
ἰγνύην φοῖνιξ πέπλος ἐλασσό-
μενος,
β Κεῖνα μὲν εἰς ἄγρην ὀπλίζομαι ἐς
δὲ θυηλὰς
εἰμ' αὐτῶς, ἱρῶν ἀντουένη θυέων.

254.—ΑΔΗΛΟΝ

Εἰς Ἑρμῆν

Ἴερὸν Ἑρμείη με παραστείχοντες ἔχεναν
ἄνθρωποι λίθινον σωρον· οὐδ' αὖτ' ὀλίγης
οὐ μεγάλης αὐτοῖς ἔγνω χάριν, ἀλλ' ὅτι λοιπὰ
Αἰγὸς ἐπὶ κρήνην ἑπτὰ λέγω στάδια.

255.—ΑΔΗΛΟΝ

Ὅδῦτα, μὴ πρόσσερπε πρὸς τὰ κλήματα
μηδ' αὖ τὰ μῆλα, μηδ' ὅπη τὰ μέσπιλα
τηνεὶ δὲ πρὸς τὴν σχοῖνον ἑξαμείβεο,

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252 ANONYMOUS

On the Same

I, TOO, am of the blood of Cypri^s, and my mother exhorted me to take my bow and take wing against my brother.

253. — ANONYMOUS

On a Picture of unarmed Artemis¹

A ARTEMIS, where are thy bow and the quiver that hung from thy neck? Where are thy Cretan hunting-boots and the buckle wrought of gold that gathers up thy purple robe as high as thy knee?
B. That is the armour I don for the chase, but to my sacrifices I go as I am, to meet the holy incense cloud.

254.—ANONYMOUS

On a Statue of Hermes by the Roadside

MEN who pass by me have heaped up a pile of stones sacred to Hermes, and I, in return for their small kindness, give them no great thanks, but only say that it is seven stadia more to Goat Fountain.

255.—ANONYMOUS

On another Hermes guarding a Garden

WAYFARER, come not near the vines, nor yet the apples, nor where the medlars grow, but pass me by there along the rope, so as not to disturb or break

¹ This pretty epigram probably refers to a picture by Apelles, but may refer to a statue of Artemis not attired as a huntress.

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ὡς μή τι θράξῃς τῶνδε, μηδ' ἀποθρίσῃς,
 ἃ συν πόντῳ φυτουργὸς ἔκτεται Μίδων,
 δὲ καὶ μὲ θῆκεν· ἦν δέ μιν παρακλῦσις,
 γνώσῃ τὸν Ἑρμῆν, ὡς κακοῦς ἀμείβομαι.

256.—ΑΔΗΛΟΝ

Ὅχθηρὸν τὸν χῶρον ἔχω καὶ ἔρημον, ὁδῖτα·
 οὐκ ἐγώ, ὁ στάσας δ' αἴτιος Ἀρχέλοχος.
 οὐ γὰρ ὕρειοχαρὲς ὠρμῆς, οὐδ' ἀερολοφίτας,
 τὸ πλεῦν δ' ὑτραπιτοῖς, ὦνερ, ἀρεσκόμενος.
 Ἀρχέλοχος δ', ὡς αὐτὰς ἐρημοφίλας καὶ ἀγειτῶν,
 ὦ παριῶν, τοῖον καὶ μὲ παρφκίσατο.

257 —ΑΔΗΛΟΝ

Εἰς Διόνυσον

Ἐκ πυρός, ὦ Διόνυσε, τὸ δεύτερον ἡμίδε χαλκοῦς
 ἐξεφάνης· γενεὴν εὖρε Μύρων ἐτέρην.

258.—ΑΔΗΛΟΝ

Εἰς Πᾶνα

Δικτύουνης τοῖόν με καθ' ἱερὸν ἔμπυρον ὁ Κρῆς
 χάλκεον ἔστησεν Πᾶνα τὸν αἰγόνυχχα.
 δέρμα δ' ἔχω, διπλοῦν τε λαγωβόλον· ἐκ δὲ πετραίας
 σπήλυγγος τείνω βλέμμα διπλοῦν πρὸς ἔρος.

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off any of these things which the gardener Midon got with labour. He it was who set me up here, but if thou give not ear to me, thou shalt know how Hermes rewards wicked men.

256 — ANONYMOUS

On another Hermes

THE place where I dwell is steep and desert, traveller; it is no fault of mine, but of Archelochus who set me up. For Hermes, Sir, is no lover of the mountains, no dweller on the hill-tops, but rather takes delight in roads, but Archelochus, being himself a lover of solitude and without neighbours, settled me, O passer by, beside him, making me even as he is.

257. ANONYMOUS

On Dionysus

Lo! from the fire¹ for the second time, Dionysus, thou hast appeared in bronze. Myro gave thee a second birth

258.—ANONYMOUS

On Pan

IN the fane of Dictynna, where blaze the altar fires, did the Cretan erect me such as you see me in bronze, goat-footed Pan. I wear a skin and carry two hare-staves, and from the cave in the rock gaze with both eyes at the hill.

¹ As when he was first brought to birth by the bolt of Zeus.

259.—ΑΔΗΛΟΝ

Πέτρης ἐκ Παρίης με πόλιν κατὰ Ἰαλλιάδος ἄκρην
στήσαν Ἀθηναῖοι Πᾶνα τροπαιοφορον.

260.—ΑΔΗΛΟΝ

Ἦν λαχάνων σ' ὁ Πρίηπος ἴδω σχεδὸν ἔχνια θέντα,
αὐτῇ γυμνωσω, φῶρ, σὲ ποτὶ πρασιῇ.
αἰσχρὸν ἔχειν τοῦτ' ἔργον ἐρεῖς θεόν· οἶδα καὶ αὐτός,
αἰσχρὸν· ἀφιδρύνθην δ', ἴσθ' ὅτι, τοῦδε χάριν.

261.—ΛΕΩΝΙΔΟΥ

Ἀμφοτέραις παρ' ὁδοῖσι φύλαξ ἔστηκα Πρίηπος,
ἰθυτενὲς μηρῶν ὀρθιάσας ῥόπαλον.
εἶσατο γὰρ πιστόν με Θεόκριτος· ἄλλ' ἀποτηλοῦ
φῶρ ἴθι, μὴ κλαύσης τὴν φλέβα δεξιόμενος.

262.—ΑΔΗΛΟΝ

Ὁ τραγόπους, ὁ τὸν ἄσκον ἐπηρμένος, αἴ τε γελῶσαι
Νύμφαι, Πραξιτέλους, ἥ τε καλὴ Δανάη.
λύνδινά πάντα, καὶ ἄκρα σοφαὶ χέρες. αὐτὸς ὁ Μῶμος
φθέγγεται· Ἀκρητος, Ζεῦ πάτερ, ἥ σοφίη.

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259.—ANONYMOUS

On the Statue of Pan on the Athenian Acropolis

On the citadel of Pallas did the Athenians set me
up, trophy-bearing Pan wrought of Parian marble.

260.—ANONYMOUS

On a Statue of Priapus

If I, Priapus, see you stepping near the kail, you
thief, I will uncover your nakedness by the kail-bed
itself. You will say that this is a shameful duty for
a god to have. I know myself that it is shameful,
but I would have you know that for this purpose I
was set up.

261.—LEONIDAS

On Priapus

I, PRIAPUS, stand as a guardian at the meeting of
the roads, my club standing straight out from my
thighs. For Theocritus set me up to serve him
faithfully. But keep your distance, Sir thief, lest
you weep, receiving the thing you see.

262.—ANONYMOUS

GOAT-FOOTED Pan with the wine-skin on his
shoulder, and the Nymphs, and lovely Danae, are
all by Praxiteles. They are all of marble, and the
hands that wrought them were supremely skilled.
Momus himself will cry out "Father Zeus, this was
perfect skill."

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263. — ΑΔΗΛΟΝ

Εἰς Νέμεσιν

Πρὶν με λίθον Πέρσαι δειῦρ' ἡγαγον, ὅφρα τρόπαιον
στήσονται νίκας· εἰμὶ δὲ νῦν Νέμεσις.

ἄμφοτέροις δ' ἔστηκα, καὶ Ἑλλήνεσσι τρόπαιον
νίκας, καὶ Πέρσαις τοῦ πολέμου νέμεσις.

Αἰσωπίου, Κριγματὴ 21



264. — ΑΔΗΛΟΝ

Ἴσιδι καρποτόκῳ, σταχυμήτορι, μυριο-
μόρφῳ,

λαϊνέῳ θαλάρῳ, μογερῶν ἀπυνευθεν
ἀρότρων,

αὐτόματοι στείχουσιν ἐὴν πρὸς μητέρα
καρποί.

264a. — ΑΔΗΛΟΝ

Ταῖς Νύμφαις τόδ' ἄγαλμα· μέλει δ' αὐταῖσι ὁ χώρος,
ναὶ μέλοι, ὥς κρήναις ἄφθιτα ρεῖθρα ῥέοι

265. — ΑΔΗΛΟΝ

Εἰς τὸν Μῶμον

Τίς τὸν ἐπ' ἐσθλοῖσιν παμπενθέα καὶ τρισάλαστον
Μῶμον ἀμωμήτοις χερσὶν ἠνεπλάσατο;

ὥς ὁ γέρων ἐπὶ γᾶς βεβλημένος, οἷά τις ἔμπνους
ἀμπαύει λύπας, γυῖα βαρυνόμενος.

μανύει δίστοιχος ὀλέθριος ὄγκος ὀδόντων,
πριομένων ἐπὶ τὰς τῶν πέλας εὐτυχίας,

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263.—ANONYMOUS

*On the Nemesis of Phidias*¹

THE Persians first brought me here, a stone to use for setting up the trophy of their victory, but now I am Nemesis. I stand here for both, a trophy of their victory for the Greeks, and for the Persians the Nemesis of war

264.—ANONYMOUS

On a Procession to Isis

TO Isis, parent of crops, mother of the corn, thousand-shaped, in a stone basket without the toiling plough, go of their own accord the fruits of the field, even to their mother

264A.—ANONYMOUS

TO the Nymphs is this statue dedicated, and the place is their care. Yea, may it be their care that a constant stream flow from the fountain.

265.—ANONYMOUS

On Mornus

WHO with blameless hands fashioned Blame the thrice accurst, who mourns at all good things? How the old man, like one alive throwing himself on the ground, seeks to find rest from his sorrows, his limbs heavy to him. They tell who he is, that deadly double row of teeth gnashing at the good

¹ cp. Nos. 221, 222.

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καὶ τὸ κατασκληρὸς σκήνους βάρος· ἧ μὲν ἐρείδει
 ψιλὸν γηραιᾷ χειρὶ βαλὼν κρόταφον,
 ἧ δὲ σεσηρῶς βύκτρον ὑποστηρίζεται ἐς γᾶν,
 κωφὰ πρὸς ἄψυχον πέτρον ἀπεχθόμενος.

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266.—ΑΛΛΟ

Εἰς τὸν αὐτόν

Τάκεο δυστάνων ἀνύχων ἀπο παμφύγε Μῶμε,
 τάκεο σὺ πρίων ἰοβόλους γέννας
 νεῦρά σε μανίνει τετανυσμένα, καὶ φλέβες ἄρθρων,
 καὶ κενεὰ σαρκῶν ψυχολιπῆς δύναμις,
 καὶ ῥικνοῖς φρίσσουσα περὶ κροτάφοισιν ἔθειρα.

8

ᾧστε¹ τίς ἔμφυχόν σ' ἀνδρὸς σίνιν ἄνυσσε τέχνη,
 οὐδὲ τόπον δῆκτα σεῖο λυπὼν στόματι,

267 ΣΤΗΝΕΣΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς εἰκόνα Ἱπποκράτους

α. Ὅπποθεν ὁ στήσας, β. Βιζάντιος. α. Οὐνομα
 δὴ τίς;

β. Εὐσέβιος. α. Σὺ δὲ τίς; β. Κώϊος Ἱππο-
 κράτης.

α. Τοῦ δ' ἔνεκεν γέγραφέν σε, β. Λόγων χάριν ἢ
 πόλις αὐτῷ

τῶν ἐς ἐμὲ γραφίδων ἀντιδέδωκε γέρας.

α. Καὶ τί μὴ αὐτὸς ἐὼν τύπον ἔγραφεν, β. Ὅτι,
 γεραίριον

5

ἡμέας ἀνθ' αὐτοῦ, κρέσσονα δόξαν ἔχει.

¹ We do not know what was in the missing line, but *ᾧστε* seems to have no meaning. One explains *αἰετ*, and I render so.

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fortune of the neighbours, that wasted burden on a body, on one of his senile hands he rests his bald head, and with the other, grinning sardonically, he plants his staff on the ground, quarreling aimlessly with the lifeless rock.

266. —ANONYMOUS

On the Sun

WASTE away, starting from thy wretched nails, all-devouring Minus, waste and gnash thy poisoned jaws. They tell who thou art, those stretched sinews and the veins of thy limbs, and their dying strength devoid of flesh, and the harsh locks that hang over thy wrinkled forehead (*one line missing*). Tell me, who fashioned thee so, the living plague of men, not leaving a place for thy teeth to fasten on? ¹

267.—SYNESIUS SCHOLASTICUS

On a Picture of Hippocrates

A FROM whence was he who placed thee here? *B.* A Byzantine.
A And his name? *B.* Esculapius.
A And who art thou? *B.* Hippocrates of Cos.
A And why did he paint thee? *B.* In return for his discourses the city gave him the privilege of making my picture.
A. And why did he not paint his own portrait? *B.* Because, by honouring me instead of himself, he gains greater glory



¹ i.e. no fault could be found in the workmanship.

GREEK ANTHOLOGY

268.—ΑΔΗΛΟΝ

Ἦέ τε ἦν φωνήν, Ἰππόκρατες, ἔγραφε Παιάν,
ἦέ σὺ τῆς κείνου μάρτυς ἀκεστορίης.

269.—ΑΛΛΟ

Οὗτος ἀκεστορίης κρυφίας ᾧξε κελευθους,
Παιήων μερόπων, Κώϊος Ἰπποκράτης.

270.—ΜΑΓΝΟΤ ΙΑΤΡΟΤ

Eis εἰκόνα Γαληνοῦ

Ἦν χρόνος, ἥνικα γαῖα βροτοὺς διὰ σείῃς, Γαληνέ,
δέχυντο μὲν θνητοὺς, ἄτρεφε δ' ἀθανάτους,
χήρευεν δὲ μέλαθρα πολυκλαύτου Ἀχέροντος
σῇ παιηονίῃ χειρὶ βιαζόμενα.

271.—ΑΔΕΣΠΙΟΤΟΝ

Eis Σώσανδρον ἱππίατρον

Ἰητὴρ μερόπων, Ἰππόκρατες, ἀλλὰ καὶ ἵππων,
Σώσανδρε, κρυφίης ἱστορ ἀκεστορίης,
ἢ τέχνην μεταμείψαι, ἢ οὖνομα μηδὲ καλεῖσθαι
ἄτερος ἐκ τέχνης, ἣς ἕτερος κρατεῖ.

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268.—ANONYMOUS

In Praise of the Same

EITHER Apollo wrote thy words, Hippocrates, or
thou art the witness of his healing power.

269.—ANONYMOUS

On the Same

THIS is he who opened the secret paths of medicine,
the divine healer of men, Hippocrates of Cos.

270.—MAGNUS THE PHYSICIAN

On a Portrait of Galen

THERE was a time, Galen, when, owing to thee,
Earth received men mortal and reared them in im-
mortality. The halls of tearful Acheron were be-
reaved by the force of thy healing hand.

271.—ANONYMOUS

On Sosander, the Veterinary Surgeon

THOU wast the healer of men, Hippocrates, but
thou of horses too, Sosander, learned in the secrets
of medicine. Either exchange your professions or
your names.¹ The one should not be named from
the art of which the other was the master.

¹ Sosander means "saviour of men, Hippocrates 'ruler
of horses.'"

GREEK ANTHOLOGY

272.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς εἰκόνα Ἰαμβλίου ἱατροῦ

Ὁ γλυκὺς ἐν πάντεσσιν Ἰάμβλιχος, ὃς ποτὶ γῆρας
ἤλυθεν ἡγνὸς ἐὼν Κυπριδίων ὁάρων
ἔργα δ' ἀκεστορίας ἐφέπων, σοφίην τε διδάσκων,
κέρδεσιν οὐδ' ὅσίοις χεῖρας ὑπεστόρεσεν.

273.—ΚΡΙΝΑΙΪΟΥ

Εἰς εἰκόνα Πραξαγόρου ἱατροῦ

Αὐτὸς σοι Φοίβοιο πάϊς λαθικηδέα τέχνης
ἰδμοσύνην, πανάκῃ χεῖρα λιπηνάμενος,
Πρηξαγόρῃ, στέρνοισι ἐνεμάξατο. τοιγὰρ ἀνῖαι
ὄρνυνται δολιχῶν ὑπὸ σάϊ ἐκ πυρετῶν,
καὶ ὅσα τμηθέντος ἐπὶ χροὸς ἄρκια θείναι
φάρμακα, πρηΐης οἶσθα παρ' Ἡπιόυης.
θνητοῖσιν δ' εἰ τοῖοι ἐπήρκεον ἱητῆρες,
οὐκ ἂν ἐπορθμεύθη νεκροβαρὴς ἄκατος.

274.—ΑΔΗΛΟΝ

Εἰς Ὀρειβασίον ἱατράν

Ἰητὴρ μέγας οὗτος Ἰουλιανοῦ βασιλῆος,
ἄξιος εὐσεβίης διὸς Ὀρειβάσιος.
εἶχε γὰρ οἶα μέλισσα σοφὸν νόον, ἄλλοθεν ἄλλα
ἱητρῶν προτέρων ἀνθεα δρεψάμενος.

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272.—LEONTIUS SCHOLASTICUS

On a Picture of the Physician Iamblichus

THIS is Iamblichus, sweetest among men, who reached old age without knowing the converse of Aphrodite, but practising medicine and teaching his skill to others, he did not hold out his hand to receive even righteous gain.

273.—CRINAGORAS

On a Picture of the Physician Praxagoras

THE son of Phoebus¹ himself, anointing his hand with juice of the all-healing herb, rubbed into thy breast, Praxagoras, the pain-stilling science of medicine. Therefore thou knowest from gentle Hecione herself all woes that spring from long fevers, and what drugs it is fitting to lay on flesh cut by the knife. Had mortals had sufficient of such healers, the boat heavy with the dead would never have crossed the ferry

274.—ANONYMOUS

On Oribasius the Physician

THIS is the great physician of the Emperor Juhan, divine Oribasius, right worthy of this pious gift, for he had a wise mind like a bee, gathering from this place and that the flowers of former physicians.

¹ Aesculapius; Hecione is his wife.

GREEK ANTHOLOGY

275.—ΠΟΣΕΪΔΙΠΠΟΣ

Εἰς ἄγαλμα τοῦ Καιροῦ

- α. Τίς πόθεν ὁ πλάστης, β. Σικυνώνιος. α. Οὐ
νομα δὴ τίς;
β. Λύσιππος. α. Σὺ δὲ τίς, β. Καιρὸς ὁ παν-
δαμάτωρ.
α. Τίπτε δ' ἐπ' ἄκρα βέβηκας, β. Ἀεὶ τροχάω.
α. Τί δὲ ταρσοῦς
ποσσὶν ἄχεις διφυεῖς; β. Ἴπταμ' ὑπηνέμιος.
α. Χεὶρὶ δὲ δεξιτερῇ τί φέρεις ξυρόν, β. Ἀνδράσι
δεῖγμα,
ὡς ἀκμῆς πάσης ὀξύτερος τελέθω.
α. Ἡ δὲ κόμη, τί κατ' ὄψιν; β. Ὑπαντιάσαντι
λαβέσθαι.
α. Νῆ Δία, τάξόπιθεν δ' εἰς τί φαλακρὰ πέλει;
β. Τὸν γὰρ ἅπαξ πτηνοῖσι παραθρέξαντά με ποσ-
σὶν
οὔτις ἔθ' ἱμεύρων δράξεται ἐξόπιθεν.
α. Τοῦνεχ' ὁ τεχνίτης σε διέπλαισεν; β. Ἔνεκεν
ὑμέων,
ξεῖνε· καὶ ἐν προθύροις θῆκε διδασκαλίην.

276. -ΒΙΑΝΟΡΟΣ

Ἔστησεν Περίανδρος Ἀρίονος εἰκόνα ταύτην,
καὶ τὸν ἀπολλυμένῳ σύνδρομα νηξάμενον
εἰνάλιον δελφίνα. λέγει δ' ἐπ' Ἀρίονι μῦθος·
Κτεινόμεθ' ἀνθρώποις, ἰχθύσι σωζόμεθα.

THE PLANUDEAN APPENDIX

275.—POSIDIPPUS

On a Statue of Time by Lysippus

A Who and whence was the sculptor? *B.* From Sicyon. *A* And his name? *B.* Lysippus. *A.* And who art thou? *B.* Time¹ who subdueth all things. *A.* Why dost thou stand on tip-toe? *B.* I am ever running. *A.* And why hast thou a pair of wings on thy feet? *B.* I fly with the wind. *A.* And why dost thou hold a razor in thy right hand? *B.* As a sign to men that I am sharper than any sharp edge. *A.* And why does thy hair hang over thy face? *B.* For him who meets me to take me by the forelock. *A.* And why, in Heaven's name, is the back of thy head bald? *B.* Because none whom I have once raced by on my winged feet will now, though he wishes it sore, take hold of me from behind. *A.* Why did the artist fashion thee? *B.* For your sake, stranger, and he set me up in the porch as a lesson.



276.—BIANOR

On a Statue of Arion

PERIANDER set up here this statue of Arion and the dolphin of the sea that swam together with him when he was perishing. The story says of Arion, "We are killed by men and saved by fish."

¹ Time, that is, in his character of Opportunity, not of Length of Years.

277.—ΠΑΤΑΟΥ ΣΙΑΕΝΤΙΑΡΙΟΥ

Εἰς εἰκόνα κιθαριστρίδος ἐν Βυζαντίῳ

Σὺν μὲν κύλλος ἔδειξε μόλις γραφίς· αἶθε δὲ ταύχειν
ἔσθενε καὶ λυγρῶν ἡδὺ μέλος στομάτων,
ὥς κεν ἐπ' ὀφθαλμοῖσι καὶ οὖσιν, ἔκ τε προσώπου,
ἔκ τε λυροκτυπῆς, ἴσον ἐβελγόμεθα.

278.—ΤΟΥ ΑΥΤΟΥ

Εἰς εἰκόνα Μαρίας τῆς κιθαροδοῦ

Πλῆκτρον ἔχει φόρμιγγος, ἔχει καὶ πλῆκτρον ἄρωτος·
κρούει δ' ἀμφοτέροις καὶ φρένα καὶ κιθάρην.
τλήμονες, οἷς ἀγναμπτον ἔχει νοσὸν· ᾧ δ' ἐπινευσται,
ἄλλος ὅδ' Ἀγχίσης, ἄλλος Ἀδωνις ὅδε.
εἰ δ' ἐθέλεις, ὦ ξεῖνε, καὶ ἀμφιβόητον ἀκοῦσαι
οὔνομα καὶ πάτρην· ἐκ Φαρίας Μαρίας.

279.—ΛΑΘΣΠΟΤΟΝ

Εἰς τὸν ἐν Μεγάροις κιθαριστὴν λίθον

Τὸν με λίθον μέμνησο τὸν ἡχήεντα, παρέρπων
Νισαίην· ὅτε γὰρ τύρσιν ἐτειχοδόμει
Ἀλκάθοος, τότε Φοῖβος ἐπωμαδὸν ἤρε δομαῖον
λᾶα, Λυκωρεῖην ἐνθέμενος κιθάρην.
ἔνθεν ἐγὼ λυραοιδός· ὑποκρούσας δέ με λεπτῇ
χερμάδι, τοῦ κόμπου μαρτυρίην κόμισαι.

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277.—PAULUS SILENTIARIUS

On a Picture of a Female Lyrist in Constantinople

THE painting does not justly show thy beauty, and would it had had the power to portray the sweet tones of thy melodious mouth, so that our eyes and ears might have been equally entranced by thy face and thy lyre-playing.

278.—BY THE SAME

On the Picture of Maria the Singer and Lyrist

SHE has the plectrum of the lyre, she has also the plectrum of love, and she beats with one the heart, with the other the lyre. Pitiable are they to whom her mind does not unbend, but he whom she favours is a second Anchises, a second Adonis.¹ And if, O stranger, it is thy wish to hear her celebrated name and her country, she is Maria of Alexandria.

279.—ANONYMOUS

On the Lyre-playing Stone at Megara

As thou passest by Nisaea remember me, the musical stone, for when Alcathous was building his towered wall, then Phoebus lifted on his shoulder the building stone, laying down his Delphian lyre in me.² Hence I am a lyrist, strike me with a small pebble and get evidence of what I boast.

¹ Both beloved by Venus.

² This implies that the stone was in some way hollow. According to Pausanias (I. xlii.), Apollo, when helping Alcathous to build the wall, laid down his lyre on the stone. See, too, Ovid, *Met.* viii. 14.

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280.—ΑΔΗΛΟΝ

Εἰς λουτρὸν

Χρήμασι τοῖς Ἀγυθωνος ἐδεῖματο τῇδε λοετρὸν
 δῆμος ὁ τῆς Γεγέης, θαῦμα καὶ ἐσσομένοις

281.—ΑΔΗΛΟΝ

Εἰς λουτρὸν ἐν Πραϊνίτῃ

Οὐ βαλανεῖον ἔην προπάρειθε τὸ νῦν βαλανεῖον,
 ἀλλὰ τόπος σκυβάλων, χώρος ὑποκρισιος·
 νῦν δὲ τὰ τερπνὰ τὰ πᾶσι βοωμένα καὶ χαρίεντα
 ἀγλαΐῃ προφέρει.· καὶ γὰρ Ἀλέξανδρος
 Νικαίων ἱερεῖς, σοφίης ἐρικυδέος ἀστήρ,
 τεύξε μιν οἰκείοις χρήμασι καὶ δαπάναις.

282.—ΠΑΛΛΑΔΑ

Νίκαι πάρεσμεν, αἱ γελῶσαι παρθένοι,
 νίκας φέρονσαι τῇ φιλοχρήστῃ¹ πόλει.
 ἔγραψαν ἡμᾶς οἱ φιλοῦντες τὴν πόλιν,
 πρέποντα Νίκαις ἐντυποῦντες σχήματα.

283.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς εἰκόνα ὀρχηστρίδος

Μουσάων δεκάτῃ, Χαρίτων Ῥοδόκλεια
 τετάρτῃ,
 τερπωλῇ μεροπῶν, ἄστεος ἀγλαΐῃ.
 ὄμμα δὲ οἱ καὶ ταρσὰ ποδῆνεμα, καὶ
 σοφὰ χειρῶν
 δάκτυλα καὶ Μουσῶν κρέσσονα καὶ
 Χαρίτων.

¹ φιλοχρήστῃ MSS.



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280.—ANONYMOUS

On a Bath

WITH the money of Agathon did the people of Tegea build the bath here, a marvel to future generations too.

281.—ANONYMOUS

On a Bath at Praenestus in Bathynna

WHAT is now a bath was formerly no bath, but a rubbish ground, a place of excretion, but now it excels in splendour those doughtful and lovely baths of which all men sing the praises. For Alexander, the bishop of Nicea, the star of illustrious learning, built it at his own expense.

282.—PALLADAS

HAVE we are, the Victories, the laughing maidens, bringing victories to the city that loveth righteousness. Those to whom the city is dear painted us, fashioning us in such forms as are proper to Victories.



283.—LEONTIUS SCHOLASTICUS

On a Painting of a Dancing Girl

RHODOCLEA is the tenth Muse and fourth Grace, the delight of men, the glory of the city. Her eyes and her feet are swift as the wind, and her skilled fingers are better than both Muses and Graces.

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284.—ΤΟΥ ΑΥΤΟΥ

Εἰς εἰκόνα ἑτέρας ὀρχηστρίδος ἐν τῷ Σωσθανίῳ
 Εἰμὶ μὲν Ἑλλαδίῃ Βυζαντιάς, ἐνθάδε δ' ἔστην
 ἥχι χοροστασίην εἶαρι δῆμος ἄγει,
 ὅππόθι πορθμῷ γαῖα μερίζεται· ἀμφότεραι γὰρ
 ἄντυγες ὀρχηθμοὺς ἤνεσαν ἡμετέρους.

285.—ΤΟΥ ΑΥΤΟΥ

Εἰς εἰκόνα κιθαριστρίας διόχρυσαν
 Οὐ τις ἐπ' Ἀνθοῦσῃ χρυσὸν βάλεν, ἀλλὰ καὶ αὐτῇ
 ἀμφεχύθη Κρονίδης, ὥς τὸ πάρος Δανάη·
 σώματι δ' οὐκ ἐπέλασσεν, ἐπαὶ νόον ἔλλαβεν αἰδώς,
 μή τιμι Μουσᾶων μισγεται οὐκ ἐθέλων.

286.—ΤΟΥ ΑΥΤΟΥ

Θῆλυς ἐν ὀρχηθμοῖς κρατέει φύσις· εἴξατε κοῦροι·
 Μοῦσα καὶ Ἑλλαδίῃ τοῦτον ἔθεντο νόμον·
 ἦ μὲν, ὅτι πρώτη κινήσιος εὔρετο ρυθμούς,
 ἦ δ', ὅτι τῆς τέχνης ἦλθεν ἐς ἀκρότατον.

287.—ΤΟΥ ΑΥΤΟΥ

Ἔκτορα μὲν τις ἄεισε, νέον μέλος· Ἑλλαδίῃ δέ,
 ἔσσαμένη χλαῖναν, πρὸς μέλος ἠντίασεν.
 ἦν δὲ πάθος καὶ δεῖμα παρ' ὀρχηθμοῖσιν Ἐννοῦς·
 ἄρσενι γὰρ ῥώμῃ θήλυν ἔμξε χάριν.

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284.—BY THE SAME

On another Picture of a Dancing Girl in the Sosthenion

I AM Helladia of Byzantium, and here I stand where the people in spring celebrate the dance, here where the land is divided by the strait; for both continents praised my dancing.

285.—BY THE SAME

On the Gilded Picture of a Female Lyrist

No one put gold on Anthusa, but the son of Cronos poured himself on her, as once on Danae. But he did not come near her body, for his mind was seized with shame, lest against his will he should consort with one of the Muses.

286.—BY THE SAME

On the Dancer Helladia

THE feminine nature excels in dancing—give way, ye young men. The Muse and Helladia laid down this law, the one because she first invented the rhythm of movement, the other because she reached perfection in the art.

287.—BY THE SAME

On the Same

SOMEONE sung the lay of Hector, a new tune, and Helladia, donning a chlamys, accompanied the melody. In the dancing of this goddess of war there was both desire and terror, for with virile strength she mingled feminine grace.

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288.—ΤΟΥ ΑΥΤΟΥ

Eis eikóna Λιβανίου ὀρχηστρίδος

Οὔνομ' ἔχεις λιβάνου, Χαρίτων δέμας, ἥθεα Πειθοῦς,
παρθένο, καὶ Παφίης κεστὸν ὑπὲκ λαγόνων.
αὐτὰρ ἐν ὀρχηθμοῖσιν, Ἔρωις ἄτε κοῦφος,¹ ἀθύρεις,
κάλλει καὶ τέχνῃ πάντας ἐφέλκομένη.

289.—ΑΔΗΛΟΝ

Eis Ξανοφώντος Σμυρναίου εἰκόνα

Αὐτὸν ὄραν Ἴοβακχον ἐδόξαμεν, ἥνίκα Ἀθηναῖς
ὁ πρέσβυς νεαρῆς ἤρχε χορομανίης,
καὶ Κάδμου τὰ πάρηθα χορεύματα, καὶ τὸν ἀφ' ὕλης
ἄγγελον εὐϊακῶν ἰχνηλάτην θιάσων,
καὶ τὴν εὐάζουσαν ἐν αἵματι παιδὸς Ἀγαύην
λυσσάδα. φεῦ θείης ἀνδρὸς ὑποκρισίης.

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290.—ΑΝΤΙΠΑΤΡΟΥ

Eis στήλην Πυλάδου ὀρχηστοῦ

Αὐτὸν βακχευτὴν ἐνέδν θεόν, ἥνίκα Βάκχος
ἐκ Θηβῶν Ἰταλὴν ἤγαγε πρὸς θυμέλην,
ἀνθρώποις Πυλάδης τερπνὸν δέος, οἷα χορεύων
δαίμονος ἀκρήτου πᾶσαν ἔπλησε πόλιν.

¹ There is a variant κοῦρος, "young."

¹ i. e. Xenophon in the part of Tiresias. The argument of the ballet in which he danced was taken from the *Bacchae*

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288.—BY THE SAME

On a Picture of the Dancer Libanus

MAIDEN, thou hast thy name from frankincense, thy body is the Graces', thy spirit is Peitho's, the cestus of Aphrodite flows from thy waist, but in the dance thou dost frolic like light Eros, attracting all by thy beauty and art.



289.—ANONYMOUS

On the Dancer Xenophon of Smyrna

WE thought we were looking on Bacchus himself when the old man¹ lustily led the Maenads in their furious dance, and played Cadmus tripping it in the fall of his years, and the messenger coming from the forest where he had spied on the rout of the Bacchantes, and frenzied Agave exulting in the blood of her son. Heavens! how divine was the man's acting!

290. —ANTIPATER OF THESSALONICA

On the Dancer Pylades

PYLADES put on the divinity of the frenzied god himself, when from Thebes he led the Bacchantes to the Italian stage, a delight and a terror to men, so full by his dancing did he fill all the city with the untempered fury of the demon. Thebes knows but of Euripides. Xenophon had played the four different parts mentioned

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Θῆβαι γιγνώσκουσι τὸν ἐκ πυρός· οὐράνιος δὲ
αὐτός, ὃ παμφώνοις χερσὶ λοχυνόμενος.

291.—ANTTHE

Φριξοκόμα τόδε Πανὶ καὶ αὐλιάσιν θέτο Νύμφαις
δῶρον ὑπὸ σκοπιᾶς Θεῦδοτος οἰονόμος·
οὔνεχ' ὑπ' ἀζαλέου θέρεος μέγα κεκμηῶτα
παῦσαν, ὀρέξασαι χερσὶ μελιχρὸν ὕδωρ.

292.—ΑΔΗΛΟΝ

Εἰς τὰς Ὀμηρικὰς δύο βιβλους



Τίε Μέλητος "Ὀμῆρε, σὺ γὰρ κλέος Ἰλλάδι πασῇ
καὶ Κολοφῶνι πάτρη θῆκας ἐν αἵδιον,
καὶ τὰς δ' ἀντιθέῳ ψυχῇ γεννήσας κούρας,
δισσὰς ἐκ στηθέων¹ γραψάμενος σελίδας·
ὑμνεῖ δ' ἢ μὲν νόστον Ὀδυσσεύος πολὺπλαγκτον,
ἢ δὲ τὸν Ἰλιακὸν Δαρδανιδῶν πόλεμον.

293.—ΑΛΛΟ

Τίς ποθ' ὃ τὸν Τροίης πόλεμον σελιδεσσι χαράξας,
ἢ τίς ὃ τὴν δολιχὴν Λαρτιάδαο πλάνην;
οὐκ ὄνομ' εὐρίσκω σαφές, οὐ πόλιν. οὐράνιε Ζεῦ,
μή ποτε σῶν ἐπέων δόξαν Ὀμηρος ἔχει,

¹ Ps. Plutarch *Vit. Hom.* gives the variant ἡμῶν (about the demigods) for ἐκ στηθέων.

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the god who was born of the fire; the heavenly one is this whom we see brought into the world by these hands that can utter everything.¹

291.—ANYTE

To shock-headed Pan and the Nymphs of the sheepfold did the shepherd Theodotus set this his gift here under the hall, because, when he was sore tired by the parching summer heat, they refreshed him, holding out to him sweet water in their hands.

292.—ANONYMOUS

On the two Homeric Poems

HOMER, son of Meles, thou hast won eternal glory for Hellas and thy fatherland Colophon, and these two daughters didst thou beget by thy divine soul, writing from thy heart the twain tablets. The one sings the many wanderings of Odysseus in his home-coming, and the other the Trojan war

293.—ANONYMOUS

On Homer

Who wrote on his pages the Trojan war, and who the long wanderings of the son of Laertes? I cannot be certain about his name or his city. Heavenly Zeus, can it be that Homer gets the glory of thine own poems?

¹ i.e. the real Bacchus was born from the fire, this stage Bacchus is created by the expressive gestures of the dancer's hands. In this kind of dancing, more importance was attached to the movements of the hands than to those of the feet.

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294.—ΑΛΛΟ

Ποίας ἀστὸν Ὅμηρον ἀναγραφόμεθα πάτρης,
 κείνον, ἐφ' ὃν πᾶσαι χεῖρ' ὀρέγονσι πόλεις,
 ἢ τὸ μὲν ἐστὶν ἄγνωστον, ὃ δ' ἀθανάτοις ἶσος ἦρως
 ταῖς Μούσαις ἔλιπερ πατρίδα καὶ γενεήν;

295.—ΑΛΛΟ

Οὐχὶ πέδον Σμύρνης ἐλοχεύσατο θεῖον Ὅμηρον,
 οὐ Κολοφῶν τρυφερῆς ἄστρον Ἰηονίης,
 οὐ Χίος, οὐκ Αἴγυπτος εὐσπαρος, οὐ Κύπρος ἀγνή,
 οὐ νῆσος κραναή Λαρτιάδαο πάτρη,
 οὐκ Ἄργος Δαναοῖο, κυκλωπεΐη τε Μυκῆνη, 5
 οὐδὲ τὸ Κεκροπιδῶν ἄστρ' παλαιογόνων.
 οὐ γὰρ ἔφ' ἔχθουδ' ἔργον ἀπ' αἰθέρος ἀλλὰ ἐ Μοῦσαι
 πέμψαν, ἵν' ἡμερίοις δῶρα ποθητὰ φέροι.

296.—ΑΝΤΙΠΑΤΡΟΥ

Οἱ μὲν σευ Κολοφῶνα τιθηνήτειραν, Ὅμηρε,
 οἱ δὲ καλὰν Σμύρναν, οἱ δ' ἐνέπονσι Χίον,
 οἱ δ' Ἴον, οἱ δ' ἐβόασαν εὐκλαρον Σαλαμίνα,
 οἱ δὲ νῦ τῶν Λαπιθέων ματέρα Θεσσαλίην 5
 ἄλλοι δ' ἄλλην μαῖαν ἀνίαχον. εἰ δέ με Φοῖβον
 - χρὴ λέξαι πενυτὰς ἀμφαδὰ μαντοσύνας,
 πάτρα σοι τελέθει μέγας οὐρανός, ἐκ δὲ τεκούσης
 οὐ θνατᾶς, ματρὸς δ' ἔπλεο Καλλιόπας.

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294.—ANONYMOUS

On the Same

Or what country shall we record Homer to be a citizen, the man to whom all cities reach out their hands? Is it not the truth that this is unknown, but the hero, like an immortal, left as a heritage to the Muses the secret of his country and race?

295.—ANONYMOUS

On the Same

It was not the plain of Smyrna that gave birth to divine Homer; no, nor Colophon, the star of delicate Ionia, nor Chios, nor fruitful Egypt, nor holy Cyprus, nor the rocky island that was the home of the son of Laertes, nor Argos, the land of Danaus, and Cyclops-built Mycææ, nor the city of the ancient sons of Cecrops. No, he was not Earth's work, but the Muses sent him from the sky to bring desirable gifts to the creatures of a day

296.—ANTIPATER OF SIDON

On the Same

SOME say, Homer, that thy nurse was Colophon, some lovely Smyrna, some Chios, some Ios, while some proclaim fortunate Salamis, and some Thessaly, mother of the Lapiths, some this place, some that, to be the land that brought thee to the birth. But if I may utter openly the wise prophecies of Phoebus, great Heaven is thy country, and thy mother was no mortal woman, but Calliope

GREEK ANTHOLOGY

297.—ΑΔΗΛΟΝ

Ἑπτὰ ἐριδμαίνουσι πόλεις διὰ ῥίζαν Ὀμήρου,
Κύμη, Σμύρνα, Χίος, Κολοφών, Πύλος, Ἄργος,
Ἀθῆναι.

298.—ΑΛΛΟ

Ἑπτὰ πόλεις μάρναντο σοφὴν διὰ ῥίζαν Ὀμήρου,
Σμύρνα, Χίος, Κολοφίων, Ἰθάκη, Πύλος, Ἄργος,
Ἀθῆναι.

299.—ΑΛΛΟ

α. Χίος ἔφυς, β. Οὐ φημι. α. Τί δαί, Σμυρναῖος,
β. Ἀπανδῶ.

α. Κύμη δ' ἢ Κολοφών πατρίς, Ὀμηρε, σέθεν;
β. Οὐδετέρη. α. Σαλαμῖς δὲ τεῇ πόλεις, β. Οὐδ'
ἀπὸ ταύτης

ἐξέφυν. α. Ἄλλ' αὐτὸς λέξον ὅπη γέγονας.
β. Οὐκ ἔρέω. α. Τίνος ἦρα; β. Πέπεισμά' ὅτι
τάτρεκὲς εἰπὼν

ἔξω τὰς ἄλλας ἄμμιν ὑπεχθομένας.

300.—ΑΛΛΟ

Εἰς αἰῶνας, Ὀμηρε, καὶ ἐξ αἰῶνος αἰεῖδῃ,
οὐρανίης Μούσης δόξαν ἀειράμενος.
μῆνιν μὲν γὰρ ἄεισας Ἀχιλλέος, αὐτὰρ Ἀχαιῶν
στρομβηδὸν νηῶν σύγχυσιν ἐν πελάγει,
τειρόμενόν τε πλάνησιν Ὀδυσσεῖα ποικιλόβοιλον,
τοῦ λέχος ἀσπασίως εἰσίδε Πηνελοπην.

THE PLANUDEAN APPENDIX

297.—ANONYMOUS

On the Same

SEVEN cities claim to be the root of Homer. Cyme, Smyrna, Chios, Colophon, Pylos, Argos, Athens.

298.—ANONYMOUS

On the Same

SEVEN cities strive for the learned root of Homer. Smyrna, Chios, Colophon, Ithaca, Pylos, Argos, Athens.

299.—ANONYMOUS

On the Same

A WAST thou a Chian? *B*. I say No. *A* What then, a Smyrnian? *B*. I deny it. *A* Was either Cyme or Colophon thy native place, Homer? *B*. Neither. *A* Was Salamis thy city? *B*. No, I do not spring from her either. *A* But tell me thyself where thou wast born. *B*. I will not. *A* Wherefore? *B*. I know for sure that if I tell the truth, I shall make the other cities my enemies.

300.—ANONYMOUS

On the Same

THOU art besung, Homer, for all ages and from all ages for having won thee the glory of the heavenly Muse. For thou didst sing the wrath of Achilles and the confusion of the Greek ships whirled hither and thither on the sea,¹ and Odysseus, the subtle-minded, worn out by his wanderings, the husband that Penelope rejoiced to see again.

¹ He attributes to Homer the epic called *Nostos*.

GREEK ANTHOLOGY

301.—ΑΛΛΟ

Εἰ θεός ἐστιν Ὅμηρος, ἐν ἀθανάτοισι σεβέσθω·
εἰ δ' αὖ μὴ θεός ἐστι, νομιζέσθω θεὸς εἶναι.

302.—ΑΛΛΟ

Εὖρε Φύσις, μόλις εὔρε' τεκοῦσα δ' ἐπαύσατο μόχθων,
εἰς ἓνα μοῦνον Ὅμηρον ὄλην τρέψασα μενοινήν.

303.—ΑΛΛΟ

Τίς ποθ' Ὀμηρεῖς μεγάλῃς ὁπός ἐστιν ἀπευθῆς,
τίς χθών, τίς δὲ θάλασσα μάχην οὐκ οἶδεν Ἀχαιῶν,
δῆμος ὁ Κιμμερίων, πανδερκέος ἄμμορος αἴγλης
Ἥελίου, Τροίης ὄνομ' ἔκλυεν, ἔκλυεν Ἀτλας
οὐρανὸν εὐρύστερνον ἔχων ἐπικείμενον ὥμοις.

304.—ΑΛΛΟ

Διεξιὼν, Ὀμηρε, τὴν κεκαυμένην,
φθονεῖν ἀφῆκας τὰς ἀπορρήτους πόλεις.

305 — ΑΝΤΙΠΑΤΡΟΥ

Εἰς εἰκόνα Πινδάρου

Νεβρείων ὁπόσου σάλπιγξ ὑπερίσχευεν αὐλῶν,
τόσσον ὑπὲρ πάσας ἔκραγε σεῖο χέλυσ'.

THE PLANUDEAN APPENDIX

301.—ANONYMOUS

On the Same

IF Homer be a god, let him be honoured as one of the gods; but if again he be not a god, let him be believed to be a god.

302.—ANONYMOUS

On the Same

NATURE produced him; she produced him by a mighty effort, and after bearing him she ceased from her labour, having spent all her care on Homer alone.

303.—ANONYMOUS

On the Same

WHO has not heard of the mighty voice of Homer? What land, what sea, does not know of the Grecian battle? The people of the Cimmerians, lacking the rays of the all-seeing Sun, has heard the name of Troy, Atlas has heard it, Atlas on whose shoulders broad-bosomed heaven rests.

304.—ANONYMOUS

On the Same

By telling the burnt city's story, Homer, thou hast allowed unsacked cities to envy her fate.

305.—ANTIPATER OF SIDON

On a Portrait of Pindar

As much as the trumpet out-peals the fawn-bone flute, so much does thy lyre out-ring all others. It

οὐδὲ μάτην ἱππαλοῖς περὶ χεῖλεσιν ἐσμὸς ἐκεῖνος
 ἔπλασε κηρύδετον, Πίνδαρε, σεῖο μέλι.
 μάρτυς ἢ Μαιναλιος κερόσις θεῖς, ὕμνον αἰείσας
 τῶν¹ σέο, καὶ νομιῶν λησάμενος δονάκων.

5

306.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Εἰς Ἀνακρέοντα

Πρέσβυν Ἀνακρέοντα χύδαυ αἰσαλαγμένον οἶνω
 θεοῦ δινωτοῦ στρεπτόν ὑπερθε λίθον,
 ὥς ὁ γέρον λιχνοῖσιν ἐπ' ὀμμασιν ὑγρά δαδορκῶς
 ἄχρι καὶ ἀστραγάλων ἔλκεται ἀμπεχόναν
 διασῶν δ' ἄρβυλλίδων τὰν μὲν μίαν, οἷα μεθυπλήξ,
 ὤλεσεν· ἐν δ' ἐτέρῃ ρικνὸν ἄραρε ποδα.
 μέλπει δ' ἢ Βάθυλλον ἐφίμερον, ἢ Μεγιστέα,
 αἰωρῶν παλάμα τὰν δυσέρωτα χέλυν.
 ἀλλὰ πάτερ Διόνυσε, φύλασσε μιν· οὐ γὰρ ὅοικεν
 ἐκ Βάκχου πίπτειν Βακχιακὸν θέραπα.

5

10

307 — ΛΕΩΝΙΔΟΥ

Ἴδ' ὥς ὁ πρέσβυς ἐκ μέθας Ἀνακρέων
 ὑπεσκέλισται, καὶ τὸ λῶπος ἔλκεται
 ἐσ' ἀχρι γυῖων· τῶν δὲ βλαυτίων τὸ μὲν
 ὁμῶς φυλάσσει, θύτερον δ' ἀπώλεσεν.
 μελίσσεται δὲ τὰν χέλυν διακρέκων
 ἦτοι Βάθυλλον, ἢ καλὸν Μεγιστέα.
 φύλασσε, Βάκχε, τὸν γέροντα, μὴ πέσῃ.

6

¹ So Sonntag, τὰν ΜΒΕ.

THE PLANUDEAN APPENDIX

was not idly, Pindar, that that swarm of bees fashioned the honeycomb about thy tender lips.¹ I call to witness the horned god of Arcady,² who chanted one of thy hymns and forgot his reed-pipe.³

306.—LEONIDAS OF TARENTUM

On a Statue of Anacreon

Look at old Anacreon, loaded profusely with wine, in a distorted attitude on the rounded basis. See how the graybeard, with a swimming leer in his unorous eyes, trails the robe that descends to his ankles. As one stricken by wine he has lost one of his two shoes, but in the other his wrinkled foot is fast. He is singing either of lovely Bathyllus or of Megisteus, holding upstiffed in his hand his love-lorn lyre. But, father Dionysus, guard him, it is not meet that the servant of Bacchus fall by the hand of Bacchus.



307 —BY THE SAME (?)

On the Same

Look how old Anacreon stumbles from drunkenness and trails the mantle that falls down to his feet. In spite of all he keeps one of his slippers on, but has lost the other. Striking his lyre, he sings either of Bathyllus or beautiful Megisteus. Save the old man, Bacchus, from falling.

¹ This is said to have happened to Pindar in his childhood.

² Pan.

³ Pindar is said to have actually heard Pan singing one of his hymns (Plut. *Mor.* 1108 A).

308.—ΕΤΡΕΝΟΥΣ

Τὸν τοῖς μελιχροῖς Ἰμέροισι σύντροφον,
 Λυαῖ', Ἀνακρέοντα Τήϊον κύκνον,
 ἔσφηλας ὑγρῇ νέκταρος μεληδόνι.
 λοξὸν γὰρ αὐτοῦ βλέμμα, καὶ περὶ σφυροῖς
 ριφθείσα λώπην πέξα, καὶ μονοζυγὲς
 μέθην ἐλεγχῇ σάνδαλον· χέλυς δ' ὁμῶς
 τὸν εἰς Ἑρωτας ὕμνον ἀθροίζεται.
 ἀπτῶτα τήρει τον γεραίον, Εὐΐε.

5

309.—ΑΔΕΣΙΠΟΤΟΝ

Τήϊον ἀμφοτέρων με βλέπεις ἰκόραστον ἐρώτων
 πρέσβυν, ἴσον κοῖροις, ἴσον ἀδόντα κόραις·
 ὄμμα δέ μεν Βρομίῳ βεβαρημένον, ἡδ' ἀπὸ κώμων
 τερπνὰ φιλαγρύπνων σήματα παννυχίδων.

310.—ΔΑΜΟΧΑΡΙΔΟΣ

Εἰς εἰκόνα Σακφοῦς

Αὐτὴ σοι πλάσταιρα Φύσις παρέδωκε τυπῶσαι
 τὴν Μυτιληναίαν, ζωγράφε, Πιερίδα.
 πηγάζει τὸ διαυγὲς ἐν ὀμμασι· ταῦτο δ' ἐναργῶς
 δηλοῖ φαντασίην ἔμπλουν εὐστοχίης.
 αὐτομάτως δ' ὁμαλή τε καὶ οὐ περίαργα †κολῶσα
 σὰρξ ὑποδεικνυμένην τὴν ἀφέλειαν ἔχει.
 ἄμμιγα δ' ἐξ ἰλαροῖο καὶ ἐκ νοεροῖο προσώπου
 Μοῦσαν ἀπαγγέλλει Κύπριδι μιγνυμένην.

5

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308.—EUGENES

On the Same

BACCHUS, thou hast betrayed by thy liquid nectar, his delight, Anacreon, the companion of the honeyed Loves, the swan of Teos. For his leering glance, and the edge of his mantle hanging about his ankles, and his single sandal, tell that he is drunk with wine, but yet his lyre plays continually the hymn to the Loves. Keep the old man from falling, O Bacchus.

309.—ANONYMOUS

On the Same

THOU seest me, the old man of Teos never sated by loves, singing alike to young men and to maidens. But my eyes are heavy with wine, and I bear from my reveling the pleasant signs of sleepless night-festivals.

310.—DAMOCHARIS

On a Picture of Sappho

NATURE herself, the creative artist, gave thee, painter, the Muse of Mytilene to portray. Her eyes overflow with brightness, and this clearly shows a fancy full of happy images. Her skin, naturally smooth and not too highly coloured(?), reveals her simplicity, and the mingled gaiety and gravity of her face announces the union in her of the Muse and Cypris.



GREEK ANTHOLOGY

311.—ΑΔΗΛΟΝ

Εἰς τὰ Ὀππιανοῦ Ἀλλιευτικά

Ὀππιανὸς σελίδεσσιν ἀλίπλοα φύλα συνάψας
θήκατο πᾶσι νέοις ὄψον ἡπειρέσιον.

312.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Γεωργίου

Καλλιόπη βασίλεια Γεωργίον εἶπεν ἰδοῦσα
"Οὗτος ἐμὸς γενέτης γνήσιος, οὐ Κρονιδῆς."

313.—ΑΔΕΣΠΟΤΟΝ

Εἰς ἀνδριάντα Πτολεμαίου ῥήτορος ἐν Ἀντιοχείᾳ

- α. Εἰκὼν, τίς σ' ἀνέθηκε; β. Λόγοι. α. Τίνος εἶ;
β. Πτολεμαίου.
α. Ποίου, β. Τοῦ Κρητός α. Τεῦ χάρι;
β. Ἀντ' ἀρετῆς.
α. Τῆς ποδαπῆς, β. Πάσης. α. Τῆς ἐς τίνας,
β. Ἐς δικολέκτας.
α. Καὶ ξύλον ἄρκεῖ, β. Ναί χρυσίον οὐ δέ-
χεται.

314.—ΑΡΑΒΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰκόνα Λογγίνῳ χρυσὴν πόλις εἶχεν ὀπάσσαι,
εἰ μὴ πότνα Δίκη χρυσὸν ἡπαστρέφετο.

THE PLANUDEAN APPENDIX

311.—ANONYMOUS

On Oppian's Halieutics

OPPIAN, collecting in his pages the tribes that swim the sea, served to all young men a dish of fish infinite in variety

312.—ANONYMOUS

On a Portrait of George¹

QUEEN Caliope, when she saw George, said, "This, not Zeus, is my real father "

313.—ANONYMOUS

On a Statue of the Rhetor Ptolemy at Antioch

A STATUE, who created thee? B. Eloquence.
A Whose art thou? B Ptolemy's. A Which?
B. The Cretan's. A Because of what? B For merit. A. What kind of merit? B All kinds.
A To whom? B. To lawyers. A And does a wooden statue satisfy you? B. Yes, Ptolemy accepts no gold.

314.—ARABIIUS SCHOLASTICUS

THE city could have afforded a golden statue for Longinus if august Justice did not loathe gold.

¹ Probably George of Pisidia (seventh century A. D.), author of numerous poems.

GREEK ANTHOLOGY

315.—ΘΩΜΑ ΣΧΟΛΑΣΤΙΚΟΤ

Ῥητορικῆς φιλέω τρεῖς ἀστέρας, οὐνεκα μοῦνοι
πάντων ῥητήρων εἰσὶν ἀρειότεροι·
σεῖο πόρους φιλέω, Δημόσθενες· εἰμὶ δὲ λίην
καὶ φιλαριστελῆς καὶ φιλοθουκυδίδης.

316.—ΜΙΧΑΗΛΙΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Εἰς εἰκόνα Ἀγαθίου Σχολαστικοῦ

Ἢ πόλις Ἀγαθίαν τὸν ῥήτορα, τὸν στιχασιδόν,
δίξυγος εὐεπίης ῥυθμὸν ἀγασσάμενη,
ὥς μήτηρ ἐτέλεσσεν ἐφ' υἱεῖ, καὶ πορὲ τήνδε
εἰκόνα, καὶ στοργῆς μάρτυρα καὶ σοφίης·
Μεμνόνιον δὲ τοκῆα, κασιγνητὸν τε σὺν αὐτῷ
ἔστησεν, γενεῆς σύμβολα σεμνοτάτης.

6

317 — ΠΑΛΛΑΔΑ

Κωφὸν ἀναυδὸν ὄρων τὸν Γέσσιον, εἰ λίθος ἐστὶ,
Δήλιε, μαντεύου, τίς τίνος ἐστὶ λίθος.

318.— ΑΔΗΛΟΝ

Εἰς εἰκόνα ῥήτορος ἀφνοῦς

Τίς σὲ τὸν οὐ λαλέοντα τύπῳ ῥητῆρος ἄγραψαι;
συγᾶς, οὐ λαλέεις· οὐδὲν ὁμοιώτερον.

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315.—THOMAS SCHOLASTICUS

I LOVE three stars of Rhetoric, because they alone are the best of all rhetoricians. I love thy works, Demosthenes, but I am also a great lover of both Aristides¹ and Thucydides.

316.—MICHAEL THE GRAMMARIAN

On a Portrait of Agathias Scholasticus

THE city, with the regard of a mother to her son, figured here Agathias the rhetor and verse-writer, admiring the harmony of his eloquence in both respects, giving him the portrait as a testimony of its love and his own literary skill, and with him it set up portraits of Memnonius, his father, and of his brother, representatives of a most venerable family

317.—PALLADAS

LOOKING here on Gessius, dumb and speechless, if he be of stone, tell by thy sooth, Delian Apollo, which is the stone statue of which.

318.—ANONYMOUS

On the Portrait of a Dull Rhetor

WHO painted thee who speakest not in the character of a rhetor? Thou art silent, and dost not speak nothing more lifelike

¹ The rhetor whose works we possess.

GREEK ANTHOLOGY

310.—ΑΛΛΟ

Εἰς εἰκόνα Μαρίνου ῥητορος

Εἰκονες ἀνθρώποισι φίλον γέρας ἀλλὰ Μαρῖνον
ὕβρις, ἐλεγχομένης εἵδεος ἀπρεπίης.



320.—ΑΛΛΟ

Εἰς ἔγαλμα Ἀριστείδου
ῥήτορος

Νεῖκος Ἀριστείδης Ἰάδων
κατέπαυσε πολλῶν,
τὸ πρὶν Ὀμηρείης εἶχον
ὑπὲρ γενεῆς.
φασὶν γὰρ πᾶσαι "Σμύρνη
τέκε θεῖον" Ὀμηρου,
ἢ καὶ Ἀριστείδην ῥήτορα
γειναμένην."

321.—ΑΔΗΛΟΝ

Εἰκὼν Καλλίστου τοῦ ῥήτορος· οἱ δὲ παρ' αὐτὴν
ἐρχόμενοι, Ἑρμῇ σπένδετε τῷ λογίῳ.

322.—ΑΔΗΛΟΝ

Φύρμος με Φύρμον, πυρφόρος τὸν πυρφόρον,
ὁ παῖς ὁ ῥήτωρ τὸν πατέρα τὸν ῥήτορα.

THE PLANUDEAN APPENDIX

319. ANONYMOUS

On a Portrait of the Rhetor Marinus

Portraits are an honour dear to men, but for Marinus a portrait is an insult, as it exhibits the uncomeliness of his form.

320. ANONYMOUS

On a Portrait of the Rhetor Aristides

ARISTIDES put an end to the ancient quarrel that the cities of Ionia had about Homer's parentage. For they all say, "It was Smyrna who gave birth to divine Homer, even she who bore likewise the rhetor Aristides."

321.—ANONYMOUS

THE portrait is that of the rhetor Callistus, and pour a libation, ye who pass by it, to Hermes, the god of Eloquence.

322.—ANONYMOUS

PHYRMUS set up the portrait of Phyrmus, the fire-bearer the fire-bearer's, the son the father's, the rhetor the rhetor's.¹

¹ This is obscure.

GREEK ANTHOLOGY

323.—ΜΕΣΟΜΗΔΟΥΣ

Τὰν ὕελον ἐκόμιζε
 κόψας ἐργάτας ἀνὴρ·
 ἐς δὲ πῦρ ἔθηκε βῶλον,
 ὥς σίδηρου εὐσθενῇ·
 ἃ δ' ὕελος, οἷα κηρός, 6
 ἐξεχεῖτο, παμφάγοισι
 φλοξίν ἐκπυρουμένα·
 θαῦμα δ' ἦν ἰδεῖν βροτοῖς
 ὄλκον ἐκ πυρὸς ῥέοντα,
 καὶ τὸν ἐργύτην τρεμοντα, 10
 μὴ πεσὼν διαρραγῇ.
 ἐς δὲ διπτύχων ἀκμὰς
 χηλέων ἔθηκε βῶλον.

324.—ΑΔΗΛΟΝ

Ἡ γραφὴς ἰργυρέῃ μὲν ὅτ' ἐκ πυρὸς ἦλθον ἐτύχθην,
 σαῖσι δὲ καὶ χρυσῇ γίνομαι ἐν παλάμαις.
 ὦδὲ σοι, ὦ χαρίεσσα Λεόντιον, εὖ μὲν Ἀθήνη
 τέχνης, εὖ δ' εἰδους ἄκρα δέδωκε Κύπρις

325.—ΙΟΤΑΙΑΝΟΥ ΑΙΓΥΠΤΙΟΥ

Εἰς Ἀνδριάντα Πυθαγόρου

Οὐ τὸν ἀναπτύσσοντα φύσει πολύμητιν ἀριθμῶν
 ἤθελαν ὁ πλάστης Πυθαγόραν τελέσαι,
 ἀλλὰ τὸν ἐν σιγῇ πινυτόφρονι καὶ τάχα φωνὴν
 ἔνδον ἀποκρύπτει, καὶ τόδ' ἔχων ὀπάσαι.

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323.—MESOMEDES

On the Invention of Glass

THE workman having quarried it,¹ brought the glass and put in the fire the mass hard as iron, and the glass, set afire by the all-devouring flames, ran out melted like wax. And to men it was a marvel to see a trail flowing from the fire, and the workman trembling lest it should fall and break; and on the points of the double forceps he put the lump.

324. — ANONYMOUS

I, the pencil, was silver when I came from the fire, but in thy hands I have become golden likewise. So, charming Leontion, hath Athena well gifted thee with supremacy in art, and Cypris with supremacy in beauty.

325.—JULIANUS, PREFECT OF EGYPT

On a Statue of Pythagoras

THE sculptor wished to portray not that Pythagoras who explained the versatile nature of numbers, but Pythagoras in discreet silence. Perhaps he has hidden within the statue the voice that he could have rendered if he chose.



¹ i.e. some form of silica.

GREEK ANTHOLOGY

326.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Πυθαγόρου

Αὐτὸν Πυθαγόραν ὁ ζωγράφος, ὃν μετὰ φωνῆς
εἶδες ἄν, εἴ γε λαλεῖν ἤθελε Πυθαγόρας.

327.—ΙΩΑΝΝΟΤ ΤΟΤ ΒΑΡΒΟΚΑΛΛΟΤ



Ὡς σοφὸς ὁ γραψας· ζωὴν οὐκ ἔμβαλε κηρῷ,
Σωκράτεος ψυχῇ τοῦτο χαριζομενος.

328.—ΑΔΗΛΟΝ

Τὸν νοῦν διδάσκων αἰθεραμβατεῖν Πλάτων,
τοὺς τῶν ὑπὲρ νοῦν ἐξερευγεται λόγους.

THE PLANUDEAN APPENDIX

326.—ANONYMOUS

On a Picture of the Same

THE painter drew the very image of Pythagoras, and you would have seen him with his voice, too, had Pythagoras wished to speak.

327 —JOANNES BARBOCALLUS

On a Picture of Socrates

How wise was the painter! He did not put life into the wax, doing this favour to the soul of Socrates.¹

328. —ANONYMOUS



PLATO, teaching the mind to walk in the aether, utters words concerning things passing comprehension. 3118* ***

¹ i.e. not imprisoning it in the body.

GREEK ANTHOLOGY

329.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Ἀριστοτέλους



Οὗτος Ἀριστοτέλης μετρῶν χθόνα καὶ πόλον ἄστρον.

330.—ΑΛΛΟ

Νοῦς καὶ Ἀριστοτέλους ψυχὴ, τύπος ἀμφοτέρων εἰς.

331.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς εἰκόνα Πλουτάρχου

Σεῖο πολυκλήεστα τύπον στήσαν, Χαιρωνεῦ
Πλούταρχε, κρατερῶν νίεες Αὔσονίαν,
ὅττι παραλλήλοισι βίαις Ἕλληνας ἀρίστους
Ῥώμης εὐπολέμοις ἤρμοσας ἐνναέταις.
ἀλλὰ τεοῦ βιώτοιο παράλληλον βίον ἄλλον
οὐδὲ σύ γ' ἂν γράψαις· οὐ γὰρ ὁμοιον ἔχεις.

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329 —ANONYMOUS

On a Portrait of Aristotle

THIS is Aristotle measuring the earth and the starry heavens.

330.—ANONYMOUS

On the Same

INTELLECT and the soul of Aristotle, the picture of both is the same.

331.—AGATHIAS SCHOLASTICUS

On a Picture of Plutarch



THE valiant sons of Italy set up thy renowned form, Plutarch of Chaeronea, because in thy *Parallel Lives* thou didst couple the best of the Greeks with the warlike citizens of Rome. But not even thyself couldst write a life parallel to thine own, for thou hast no equal.

GREEK ANTHOLOGY

332.—ΤΟΥ ΑΥΤΟΥ

Εἰς εἰκόνα Αἰσωποῦ

Εἶχε ποιῶν, Λύσειππε γέρων, Σικυῶνιε πλάστα,
 δείκελον Αἰσωποῦ στήσας τοῦ Σαμίου
 ἐπ' αὖ σοφῶν ἔμπροσθεν· ἐπεὶ κείνοι μὲν ἀνάγκην
 ἔμβαλον, οὐ πειθῶ, φθέγμασι τοῖς σφετέροις,
 ὃς δὲ σοφοῖς μύθοις καὶ πλάσμασι καίρια λέξας,
 παίζων ἐν σπανδῇ, πείθει ἑχεφρονέειν.
 φευκτον δ' ἡ τρηχεῖα παραίνεσις· ἡ Σαμίου δὲ
 τὸ γλυκὲν τοῦ μύθου καλὸν ἔχει δέλεαρ.

333.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ



Ἡ πήρη καὶ χλαῖνα καὶ ὕδατι πιληθείσα
 ἑρμάζα, καὶ ἡ πρὸ ποδῶν ῥάβδος ἐρειδομένη,
 καὶ δέπας ἐκ κεράμοιο, σοφῶ κυνὶ μέτρα βίοιο
 ἄρκια· κῆν τούτοις ἦν τι περισσύτερον·
 κοίλαις γὰρ πόμα χερσὶν ἰδὼν ἄρνοντα βοώτην,
 εἶπε· “Τί καὶ σὲ μάτην, ὀστρακον, ἡχθοφόρου;”

Λυσίου, Ἐριγραμ 63.

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332.—BY THE SAME

On a Statue of Aesop

THOU didst well, old Lysippus, sculptor of Steyon, in placing the portrait of Samian Aesop in front of the Seven Sages, since they for their part put force, and not persuasion, into their saws, but he, saying the right thing in his wise fables and inventions, playing in serious earnest, persuades men to be sensible. Rough expostulation is to be avoided, but the sweetness of the Samian's fables makes a pretty bait.



333.—ANTIPHILUS OF BYZANTIUM

On Diogenes

THE wallet and cloak and the barley-dough thickened with water, the staff planted before his feet, and the earthenware cup, are estimated by the wise Dog as sufficient for the needs of life, and even in these there was something superfluous, for, seeing the countryman drinking from the hollow of his hand, he said, "Why, thou earthen cup, did I burden myself with thee to no purpose?"

334.—ΤΟΥ ΑΥΤΟΥ

Γηράσκει καὶ χαλκος ὑπὸ χρόνον· ἀλλὰ σὺν οὔτι
κῦδος ὁ πᾶς αἰὼν, Διόγενες, καθέλει·
μοῦνος ἐπεὶ βιοτᾶς αὐτάρκεια δόξαν ἔδειξας
βητοῖς, καὶ ζωῆς οἶμον ἐλαφροτῆτην.

Εἰς τὰς ἐν τῇ Ἱπποδρόμῳ Κωνσταντινουπόλεως
στήλας τῶν ἀθλητῶν ἐπιγράμματα.



335.—Εἰς Πορφύριον

Πορφύριον Κάλχαντος Ἀναξ
καὶ δῆμος ἐγείρει,
πολλοῖς εὐκαμάτοις βριθό-
μενον στεφάνοις,
πᾶσι μεθ' ἡνιόχοισι νεώτατον,
ὅσον ἄριστον,
ἀλλὰ τόσον νίκης κάρτος ἐν-
εγκάμενον
ἔπρεπε μὴν χρυσέῳ ἐν ἀγάλ-
ματι, μὴ δ' ἐνὶ χαλκῷ
τοῦτον τοῖς ἄλλοις εἶκελον
ἑστάμεναι.

5

336.—ἌΛΛΟ

Τέτραχα μὲν τὸ πάροιθε διακριδὸν ἔαχε δῆμος,
τὸν Κάλχαντιάδην Πορφύριον ποθέων·
αὐτὰρ ὁ δεξιτεροῖσιν ἀνακτορεῖοιο θούσκον
ἡνία καὶ ζωνὴν ἱππότην ἀνθέμενος,

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334.—BY THE SAME

On the Same

EVEN brass is aged by time, but not all the ages, Diogenes, shall destroy thy fame, since thou alone didst show to mortals the rule of self-sufficiency and the easiest path of life.

FROM BOOK V

EPICRAMS ON THE STATUES OF ATHLETES IN THE HIPPODROME AT CONSTANTINOPLE¹

335.—*On Porphyrius*

THE Emperor and the faction erected the statue of Porphyrius, son of Calchas, loaded with many crowns won by skilled toil, the youngest of all the drivers as well as the best, and winner of as many victories as any. This man's statue should have been of gold, not of bronze like the others.

336.—*On the Same*

FOUR times before did the people shout distinctly, desiring Porphyrius, the son of Calchas,² but he, taking up the reins and his driving belt at the right of the Emperor's seat,³ drives, starting from there, urging on his team, and in the middle of his racing

¹ A certain number of these found their way into the Palatine MS. (Book XV).

² This apparently means that the people had clamoured for him during previous races in which he took no part.

³ Here stood the porch of the Blues, for which faction Porphyrius drove.

κεῖθεν ἐπισπέρχων ἑλῖα· μεσσηγὺ δ' αἰέθλων
 χαλκεόν ἰδρυνθί, πρῶτον ἱούλον ἔχων.
 εἰ δ' ἐτέων γερας ἦλθε θωώταρον, ἀλλ' ἐπὶ νίκαις
 ὄψιμον, ἀλλὰ μόλις, πολλὰ μετὰ στέφεα.

337.—ΑΛΛΟ

Ἀγχίσην Κυθέρεια, καὶ Ἐνδυμίωνα Σελίνη
 φίλατο· καὶ Νίκη νῦν τάχα Πορφύριον,
 ὃς καὶ ἴους ἵππους καὶ ὁμόφρονος ἡνιοχῆος
 ἐξ ἐτέρων ἐτέρους αἰὲν ἀμειβομένος,
 πολλάκι κράτα πυκασσε πανημερίοισιν αἰέθλοις,
 οὐ μογέων, ἐτάρου μόνον ἐφεισπομένου.

338.—ΑΛΛΟ

Τοῦτό σοι ἡθέεθ' Νίκη γέρας, ὃ χρόνος ἄλλοις
 ὄψ' ἐ μόλις πολιοῖς ὤπασε, Πορφύριε.
 καὶ γὰρ ἀριθμησασα πολυστεφείας στέο μόχθους
 εὔρετο γηραλέων κρεσσονας ἡνιόχων
 τί πλέον, ὅττι καὶ αὐτὸς ἐπευφήμησεν αὔσας
 σὸν κλεος ἀντιπάλων δῆμος ἀγασσάμενος,
 ὀλβίη ἢ Βενέτων παναλεύθερός ἐστι γενέθλη,
 ἥ σε μέγας Βασιλεὺς δῶρον ἐνευσεν ἔχειν

339.—ΑΛΛΟ

Ἀλκιμοὶ ἀλκίεντα, σοφοὶ σοφόν, νιέα Νίκης
 οἱ Νίκης παῖδες Πορφύριον Βένετοι
 ἀνθεσαν· ἀμφοτέραις γὰρ ἀμειβομένοις ἐπὶ πῶλοις
 κυδιάει νίκαις, οἷς πόρην, οἷς θλαβεν.

¹ It was the practice for a victorious charioteer to change his team with another of his own faction and to race him. This was called a "diversum."

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career his bronze statue was erected with the first down on his cheeks. If this honour came to him quicker than years, yet it came late after victories won by much labour, after many crowns.

337.—*On the Same*

CYTHÆRA was in love with Anchises and Selene with Endymion, and now it seems that Victory is in love with Porphyrius, who, ever changing his own team for that of another driver of his faction,¹ was often crowned in the races that lasted all day without labour on his part, his companion only following him.

338.—*On the Same*

VICTORY gave to thee, Porphyrius, while still young, this honour which time has given to others late in life and grudgingly, for, having counted the performances that won thee many crowns, she found them superior to those of old drivers. Why! did not the rival faction, in admiration of thy glory, applaud thee loudly? Blessed is the most free people of the Blues, to whom our great Emperor granted thee as a gift.²

339.—*On the Same*

THE valiant to the valiant; the wise to the wise; the sons of victory, the Blues, to the son of victory, Porphyrius, erected this statue, for he glories in the two victories he gained by the interchanged teams, the team he gave and the team he received.³

¹ It appears from this that the Emperor sometimes apportioned the drivers between the factions.

² See note to No. 337.

340.—ΑΛΛΟ

Ἄλλοις παυσαμένοισιν, ἀεθλεύοντι δὲ μούνη
 Πορφυρίῳ Βασιλεὺς τοῦτο δέδωκε γέρας.
 πολλάκι νικήσας γὰρ ἑοὺς πόρεν ὠκέας ἵππους,
 λάξετο δ' ἀντιπάλων, καὶ πύλιν ἐστέφετο.
 ἔνθεν ἔην Πρασίνοις ἔρις ἄσπετος, ἔνθεν αὖτῃ,
 ὃς Βενέτους τέρψει, Κοίρανε, καὶ Πρασίνοys.

5

341.—ΑΛΛΟ

Αἱ πάντων ψῆφοί με καὶ εἰσέτι διφρεύοντα
 ἔστησαν Νίκης ἐγγύθι Πορφύριον.
 δῆμος μὲν γὰρ ἐμὸς γέρας ᾗτεεν· οἱ δ' ἕτεροί με
 δίζοντ' αὐτὶς ἔχειν, νεῖκος ἀπειπάμενοι.
 μήτι δ' ἡνιόχων περιγίγνομαι, οἷσι καὶ ἵππους
 κρείσσονας ἀντιπορών, δείξα χερειοτέρους

342.—ΑΛΛΟ

Αὐτὸν Πορφύριον μὲν ἀπηκριβώσατο χαλκῷ
 ὁ πλάστης, ἔμπνουν ὅλα τυπωσάμενος.
 τίς δὲ χάριν, τίς ἀεθλα, τίς ἐνθεα δῆναι τέχνης
 τεύξει, καὶ νίκην οὐποτ' ἀμειβομένην;

343.—ΑΛΛΟ

Εἰκόνη χαλκαίῃ τὸν χάλκεον ἡνιοχῆα
 ἀνθετο νικητὴν κοίρανος Αὔσονίων,
 ὥς σοφόν, ὥς Βενέτοις πεφίλημένον· ἀλλ' ἐπὶ νίκαις
 Πορφυρίου πολλὰς εἰκόνας ὀψόμεθα.

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340.—*On the Same*

To others when they have retired, but to Porphyrius alone while still racing, did the Emperor give this honour. For often he drove his own horses to victory and then took in hand the team of his adversary, and was again crowned. Hence arose a keen rivalry on the part of the Greens, hence a shout of applause for him, O King, who will give joy both to Blues and to Greens.

341.—*On the Same*

THE votes of all erected near to Victory the statue of me, Porphyrius, while still driving. For my own faction demanded the honour, and the opposite one desired to have me again, renouncing their hostility. I got the best of the other drivers by my cleverness, giving them in exchange for their own better horses, and then showing them to be my inferiors.

342.—*On the Same*

THE sculptor exactly portrayed in bronze Porphyrius himself, fashioning him as if alive. But who shall mould his grace, his races, the inspired tricks of his craft, and victory that never varied?

343.—*On the Same*

IN a brazen image the Lord of the Latins set up the victorious driver, strong himself as brass, as being skilled and dear to the Blues, but we shall see many statues yet of Porphyrius erected because of his victories.

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344.—ΑΛΛΟ

- α. Τίς τελέθει, φίλε κοῦρε, γενειάδος ἄκρα χαρίσ-
σων,
β. ὦ ξένε, Πορφύριος. α. Τίς πατρίς, β. Ἡ
Λιβύη.
α. Τίς δέ σε νῦν τίμησεν; β. Ἄναξ, χάριν ἵππο-
συνάων.
α. Τίς μάρτυς τελέθει; β. Δῆμος ὁ τῶν Βενέτων.
α. Ἐπρεπέ σοι Λύσυππον ἔχειν ἐπιμάρτυρα νίκης δ
τοσσατίης, πλάστην ἰδμονα, Πορφύρια.

345.—ΑΛΛΟ

Ἐγγύθι τῆς Νίκης καὶ Ἀλεξάνδρου βασιλῆος
ἔστις, ἀμφοτέρων κύδεα δρεψάμενος.

346.—ΑΛΛΟ

Πάντα Τύχης ὀφθαλμὸς ἐπέρχεται· ἀλλ' ἐπὶ μούνοισι
Πορφυρίου καμάτοις ἔλκεται ὄμμα Τύχης.

347.—ΑΛΛΟ

Σὴν τροχαλὴν μάστιγα καὶ ἄσπίδα δῆμος ἀγασθεὶς
ἤθελέ σε στήσαι διπλόον, ὥσπερ ἔδει,
ἡνίοχον κρατερὸν καὶ ἀριστέα· διχθὰ δὲ χαλκὸς
οὐκ ἐχύθη, ψυχὴν σεῖο τυπωσάμενος.

348.—ΑΛΛΟ

Πορφύριον σταδίοισι τίνος χάριν ἡνιοχῆα
δῆμος ὁ πρῶτα φέρων ἀνθετο τῶν Πρασίνων;
αὐτὸς Ἄναξ κήρυξε. τί γὰρ πλεόν, ὅττι γεραίρει
εἵνεκεν εὐνοίης, εἵνεκεν ἵπποσύνης;

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344.—*On the Same*

A Who art thou, dear young man, the point of thy chin just marked with down? *B.* Stranger, I am Porphyrius. *A* Thy country? *B.* Africa. *A* Who hath honoured thee? *B.* The Emperor, on account of my driving. *A* Who testifies to it? *B.* The faction of the Blues. *A* Porphyrius, thou shouldst have had Lysippus, a skilled sculptor, to testify to so many victories.

345.—*On the Same*

Thou standest near Victory and King Alexander, thou who hast gathered thee the glory of both.

346.—*On the Same*

The eye of Fortune ranges over all things, but now the eye of Fortune is attracted to the exploits of Porphyrius alone.

347.—*On the Same*

The people, in admiration of thy whirling whip and thy shield, was minded to set thee up in two aspects as was fitting, as a strong driver and a strong warrior; but the bronze, forming itself like thy soul, would not flow in two streams.

348.—*On the Same*

Why did the distinguished faction of the Greens erect on the course the statue of the charioteer Porphyrius? The Emperor himself issued the order. What could he do but honour him in view of his good will to him and of his skill as a driver?

GREEK ANTHOLOGY

349.—ΑΛΛΟ

Πορφυρίῳ μετ' ἄεθλα γέρας πόρεν ἄξιον ἔργων
 Κοιρανος, ὃ Πρασίνοις τοῦτο χαριζόμενος.
 πολλὰ γὰρ δῆμος προφερέστερα ἔργα κομίζων
 ἦνεσε Καλλιόπαν, καὶ πάλι Πορφύριον.
 διπλόον οὖνομα τοῦτο, τόπερ λάχε χάλκεος ἥρωσ 6
 οὗτος, ὃ τεθρίπποις κῦδος ἐλὼν ἀρετῆς.

350.—ΑΛΛΟ

(Ὁ μόνον ἐν σταδίοις σε κατέστεφε πότνια Νίκη,
 ἀλλὰ καὶ ἐν πολέμοις δεῖξεν ἀθλοφόρον,
 εὖτ' ἄρ' Ἀναξ πολέμιζεν ἔχων Πρασίνοισι ἵπποεργους
 ὄγρια μαινομένῳ ἐχθρῷ ἀνακτορέῳ,
 καὶ πέσεν αἰνοτύραννος ἐπιφθιμένης τότε Ῥώμης, 6
 ἡμαρ δ' Αὐσονίης ἦλθεν ἐλευθερίας.
 τοῦνεκα τοῖς μὲν ἔδωκεν Ἀναξ γέρας, ὥς πάρος εἶχον,
 σὸν δὲ τύπον τέχνη ἔξεσε, Πορφύριε.

351.—ΑΛΛΟ

Ἵμετερων κήρυκες ἀμεμφέες εἰσὶν ἀγώνων
 οἱ καὶ ἀπ' ἀντιβίων, Πορφύριε, στέφανοι.
 πάντας γὰρ σταδίοισιν ἀμοιβαδὸν αἰὲν ἐλέγχεις
 ἀντιτέχνους, τῆς σῆς παίγνιον ἵπποσύνης
 τοῦνεκα καὶ ξεῖναι πρεσβιον εὖρας μοῦνος, 6
 εἰκόνα χαλκείην δῆμῳ ἐν ἀμφοτέρῳ.

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349.—*On the Same*

OUR Sovereign Lord, who grants this favour to the Greens, gave to Porphyrius after the races an honour worthy of his performances. For often the people, their attention turned to exploits more than usually brilliant, praised Calliopas¹ and again Porphyrius, the two names that belonged to this brazen hero, who won the meed of valour in the chariot-races.

350.—*On the Same*

Nor only did divine Victory crown thee on the race-course, but in war, too, she showed thee to be victorious, then when the Emperor, with the Greens to assist him, warred with the furiously raging enemy of the throne, when the savage tyrant² fed, as Rome was on the point of perishing, and the light of Latin liberty came back. Therefore the Monarch gave to the Greens the privileges they formerly had, and the artist wrought and polished thy image, Porphyrius.

351.—*On the Same*

THE crowns from the hostile faction too, Porphyrius, are unimpeachable witnesses of thy exploits. For ever in the race thou conquerest one after the other all the rival charioteers, a mere toy for thy skilled hands. Therefore hast thou alone gained an unwonted mark of honour, a bronze statue in the grounds of each faction.

¹ See No. 358

² By "tyrant" is meant some leader of a seditious movement.

GREEK ANTHOLOGY

352.—ΑΛΛΟ

Πλάστης χαλκὸν ἔτειξεν ὁμοῖον ἠνιοχῇ
 εἶθε δὲ καὶ τέχνης δοκὸν ἀπειργάσατο,
 δοκὸν ὁμοῦ καὶ κάλλος· ὅπερ φύσις ὀψὲ τεκούσα
 ὤμοσεν· Ὡδίνειν δεῦτερον οὐ δυναμαι.
 ὤμοσεν εὐόρκοις ὑπὸ χεῖλεσι Πορφυρίῳ γὰρ
 πρώτη καὶ μούνη πᾶσαν ἔδωκε χάριν.

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353.—ΑΛΛΟ

Ἢ φθονος ἡραμέοι, κρίνειν δ' ἐθέλοιν ἀέθλους,
 πάντες Πορφυρίου μάρτυρές εἰσι πόνων·
 ναὶ τάχα καὶ φήσαιεν ἀριθμήσαντας ἀγῶνας·
 Βαιὼν τοῦτο γέρας τοσσατίων καμύτων.
 ὅσσα γὰρ ἠνιοχῆας αἰὲ μεμερισμένα κοσμεῖ,
 εἰς ἓν ἀολλίσας, τηλίκος ἐξεφάνη

5

354.—ΑΛΛΟ

Αἰδομένη χαλκῷ σε πόλις, τριποθητε, γεραίρει
 ἥθελε γὰρ χρυσῷ· ἀλλ' ἶδεν ἐς Νέμεσιν.
 εἰ δὲ τετὴν μέλπων οὐ παύεται ἡθάδα νίκην
 εὐγνωμων δῆμος, Πορφύριε, Πρασίνων,
 ἔμπνοά σοι ξύμπαντες ἀγάλματα· πᾶς δὲ περισσὸς
 καὶ χρυσὸς τούτοις εἰς ἔριν ἐρχόμενος.

6

355.—ΑΛΛΟ

Οὕτω σοι μογέουσι Τύχη πόρεν ἄξια νίκης·
 νῆκαι γὰρ τῆς σῆς μείζονες εὐτυχίης.

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352.—*On the Same*

THE sculptor made the bronze like unto the charioteer, but would that he could have fashioned also the vastness of his skill, its vastness and beauty, a thing that when Nature brought forth late in her life she swore, "I cannot travail again." She swore it with truthful lips, for to Porphyrius first and alone she gave all her gifts.

353.—*On the Same*

If envy could be at rest and chose to judge the contests, all men testify to the achievements of Porphyrius. Yea, perchance they would say after reckoning up his races, "That is a slender reward for so much exertion." For, having gathered into one all the separate qualities which adorn each driver, he showed himself to be the great man he is.

354.—*On the Same*

THREE-DESERED Porphyrius, the city reverencing thee honours thee with a bronze statue. She would have wished it to be gold, but Nemesis was before her eyes. But if thy well-wishers, the faction of the Greens, never cease celebrating thy wonted victories, they are every man of them living statues in thy honour, and all gold is worthless in comparison with them.

355.—*On the Same*

Nor yet has Fortune worthily rewarded thy hard-won victories, for thy victories are greater than the

¹ ἐθελον is for ἐθελαι.

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ἀλλὰ μέρει πρωτῷ σταθερῷ καὶ ἀρείονι μίμνους
τὴν φθονερὴν τηκὼν δυσμενέων κραδίην,
οἷ, σέθεν εἰσορόωντες αἰεὶ νικῶσαι ἱμάσθλην, 5
μέμφονται σφετέρην αἰὲν ἄτασθαλίην.

356.—ΑΛΛΟ

Ἄλλοις μὲν γεράων πρόφασις χρόνος· οἱ δ' ἐπὶ νίκαις
κρινόμενοι πολιῆς οὐ χατέουσι κόμης,
ἀλλ' ἀρετῆς, ὅθεν εὖχος ἀνάπτεται. εἰς ἀπὸ τοίων
Πορφύριος δῶρων δις λάχεν ἀγλαΐην,
οὐκ ἐτέων δεκάδας, νίκης δ' ἑκατοντάδας αὐχῶν 5
πολλὰς, καὶ πάσας συγγενέας Χαρίτων.

357.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Ἀγχίστην Κυθέρεια, καὶ Ἐνδυμίωνα Σελήνην
φίλατο· μυθεῖνται τοῖα παλαιγενέες.
νῦν δὲ νέος τις μῦθος αἰεῖσται, ὥς τάχα Νίκη
ὄμματα καὶ δίφρους φίλατο Πορφυρίου.

358.—Εἰς Καλλιόπαν

Πρεσβυτέρους κοῦρος μὲν ἔών, πρέσβυς δέ τε κούρους
νικᾷς, τεθρίππων κέντροας ἀθλοφόρων.
ἔξ δ' ἐτέων ἀνύσας δεκάδας, στήλην ἐπὶ νίκαις
εἶλες, Καλλιόπα, νεύματι κοιρανίης,
ὅφρα μένοι καὶ ἔπειτα τεδὼν κλέος· αἶθε τοι εἴη, 5
ὥς κλέος ἀθάνατον, καὶ δέμας ἀθάνατον.

¹ This no doubt refers to a statue erected to him by the Greeks. The Blues seem to have expelled him.

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prizes that have fallen to thee. But remain now in this, the first of the factions, the more constant and more excellent, consuming the envious hearts of our enemies, woo, seeing thy whip ever victorious, never cease to blame their own recklessness.*

356.—*On the Same*

TIME is the cause of the honours of others, and those who are judged worthy of them, owing to their victories, do not lack grey hairs, but lack that virtue on which glory depends. Porphyrius alone twice gained the splendour of such gifts, not boasting many decades of years, but many hundreds of victories, and all of them akin to the Graces.

357.—LEONTIUS SCHOLASTICUS

On the Same

CYTHERRA loved Anchises, and Selene Endymion, so it is fabled by men of old time. But now a new fable shall be sung, that Victory, it seems, fell in love with the eyes and chariot of Porphyrius.²

358. *On the Same under his other name, Calliopus*³

WHEN a youth thou didst conquer thy elders, and now, in thy later years, thou conquerest the young drivers of racing four-horse chariots. Having accomplished thy six decades of years, thou hast won, Calliopus, a statue for thy victories, by command of the Emperor, so that thy renown may abide for future ages. Would that thy body were as immortal as thy renown.

* Imitated from No. 237.

² He seems to have adopted this name late in life.

359.—ΑΛΛΟ

Σῆς τύδε διφρελάτειρα τὸ χάλκεον ἄνθετο Νίκα
 εἵκηλον μορφᾶς, Καλλιόπα, ζαθέας,
 πρέσβυς ὅτι σφρυγῶντας ἐν ἵπποδυμῳ πλέον ἀλκῇ
 νίκησας, γεραροὺς δ' ὧν νέος ἐν σοφίῃ.
 ἔνθεν ἐλευθεροῦσαις Βενέτων σέο πήξατο δῆμος
 δοιά, τὰ μὲν τέχνας ἄθλα, τὰ δὲ σθένεος.

360.—ΑΛΛΟ

Σὸν γῆρας νεότητα τέην ὑπερέδραμε νίκαις,
 καὶ πάντων κρατέεις πάντοτε, Καλλιόπα.
 ἔνθεν Ἄναξ καὶ δῆμος ἐλευθερὸς αὖθις ἐγείρει
 τοῦτο γέρας, σοφίης μνῆμα καὶ ἡγορέης.

361.—ΑΛΛΟ

Οὔτος, ἐγερσιθέατρε, τεὸς τύπος, ὃν τοι ἐγείρει
 ἱσμός ἀριζήλων, Καλλιόπα, στεφάνων.
 οὔτε γὰρ ἡνίοχός σε παρήπαφεν, οὔτε χαλινοῖς
 δύσστομος ἱππείῃ σοῖς ἀπίθῃσε γένυς.
 μοῖνος δὴ νίκης γέρας ἄρνυσαι. ἥ παρὰ πᾶσι
 δόξαν ἔχεις ἀεθλῶν ἄθλα λιπεῖν ἑτέροις.

362.—ΑΛΛΟ

Καλλιόπα κλυτόμοχθε, τί σοι πλέον, ὅττι γεραίρει
 εἰκόνη χαλκοτύπῳ σοὺς Βασιλεὺς καμάτων,
 δῆμος ὁ μυριόφωνος, ὅλη πτόλις; εὔτε καὶ αὐτὴ
 δυσμενέων παλάμη σοῖς ἐπένευσε πόνοις.

¹ The meaning is probably that to be second to him was a distinction.

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359.—*On the Same*

VICTORY, the charioteer, dedicated to thee, Calliopus, this brazen image of thy divine form, because in thy old age thou didst conquer men in the prime of youth by thy force in subduing horses, and in thy youth didst conquer thy elders by skill. Hence the faction of the Blues, the children of liberty, erected two prizes for thee, one for thy art and the other for thy force.

360.—*On the Same*

Thy old age has surpassed thy youth in victories, and thou didst ever overcome all, Calliopus. Therefore do the Emperor and this free faction again raise this honour for thee, a monument of thy skill and valour.

361.—*On the Same*

O CALLIOPUS, thou who raisest applause in the theatre, this is thy portrait which a swarm of much-envied crowns raises to thee. For neither did any charioteer cozen thee, nor did any hard-mouthed horse's jaws refuse to obey thy reins. Alone hast thou gained the reward of victory; verily the opinion of all is that by contending thou leavest prizes for others.¹

362.—*On the Same*

O CALLIOPUS, celebrated for thy achievements, what does it profit thee that thy labours are rewarded with a bronze statue by the Emperor, by this myriad-throated faction, by the whole city, considering that even the hands of the hostile faction applauded thy exploits?

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363.—Εἰς Φαυστίην

Μητέρες εὐαθλῶν γεράων φρένες, οὐ κράτος ἤβης,
οὐ τάχος ἵπποσύνης, οὐ χρόνος εὐτυχίης.
Γλήκοι, Φαυστίη, τεὸς νόος, ᾧ τάδε πάντα
ἔσπεται, ᾧ Νίκη σύντροφος ἀθάνατος.

364.—ΑΛΛΟ

Πρὶν σε νέον, Φαυστίη, νόος πεφόβητο γεράντων
νῦν δέ σε πρεσβυγενῇ κάρτος ἔφριξε νέων.
δεύτερα δ' εὔρετο πάντα τεὸς πόνος, ὅς σε γεραιρῇ
πρέσβυν ἐν ἡιθέοις, ἐν δὲ γέρουσι νέον.

365.—Εἰς Κωνσταντῖνον

Ἐξότε Κωνσταντῖνος ἔδν δόμον Ἀΐδος εἰσω,
πλήτο κατηφείης ἵπποσύνης στάδιον,
τερπωλὴ δ' ἀπέλειπε θεήμονας· οὐδ' ἐν ἀγυιαῖς
κέλνας τὰς φιλίας ἔστιν ἰδεῖν ἔριδας.

366.—ΑΛΛΟ

Εἰκόνα, Κωνσταντῖν, τέην ἀνέθεντο πολῖται,
μυρόμενοι, ψυχῆς τέρψιν ἀποικομένης.
σοὶ κλέος ὁππότε δῆμος ἐπεσφρήγιζε θανόντι,
μνήσατο σῶν καμάτων καὶ μετὰ πότμον Ἀναξ,
ὅννεκεν ἵπποσύνης φιλοκέρταμος ὤλετο τέχνη,
ἐν σοὶ πανσαμένη πᾶσα καὶ ἀρξαμένη.

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363.—*On Faustinus*

WITS are the mothers of a winner's honours, not the force of youth, nor swift driving, nor favourable occasion. May thy mind, Faustinus, be propitious, which takes precedence of all these things, and whose companion is immortal Victory.

364.—*On the Same*

FORMERLY in thy youth, Faustinus, the minds of the old men feared thee, and now the strength of the young men trembles before thine in thy advanced years. The first place was ever gained for thee by thy toil, which brings honour to thee, an old man among the youths, a youth among the old men.

365.—*On Constantinus*

SINCE Constantinus entered the house of Hades the race-course is full of despondency, and pleasure has abandoned the spectators, nor even in the streets does one see the old friendly strife.¹

366.—*On the Same*

THE citizens, mourning thee, erected thy image, Constantinus, to be a delight to thy departed spirit. When the people confirmed thy fame on thy death, the Emperor, too, was mindful of thy exertions after thy decease, because the abusive² art of driving has perished, ceasing finally with thee as it began with thee.

¹ i.e. between the two factions it was frequently most savage and sanguinary.

² Alluding to the insulting language used by the rival factions regarding each other.

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367.—ΑΛΛΟ

Εἰσέτι μὲν ζῶοντι πόλις πυτὲ Κωνσταντίνῳ
 εἰκόνα χαλκείην βαιὸν ἔκρινε γέρας·
 ἦδες γὰρ πᾶς δῆμος ὅσους ἐπὶ κύδει νίκης
 αἶν ἀεθλεύων ἀμφέθετο στεφάνους.
 ὧς δ' ἔθανεν, ποθέουσα, φίλον τύπον ἀνθετο τοῦδε, 5
 ὕφρα καὶ ἔσσομέναις μνήστιν ἔχει καμάτων.

368.—ΑΛΛΟ

Οἱ Βενετοὶ Πρασίνουσιν ἐναντίοι αἶεν ἔοντες
 εἰς ἐν' ὁμοφροσύνης ἐξεβόησαν ὄρον,
 ὥστε σε, Κωνσταντίνε, λαβεῖν ἐπιτύμβιον εὐχος,
 πᾶσιν ἀειδόμενον, πᾶσιν ἀρεσκόμενον.

369.—ΑΛΛΟ

Ἀντολῆς, δύσιός τε, μεσημβρίας τε, καὶ ἄρκτου
 σὸς δρόμος ὑψιφαῆς ἀμφιβέβηκεν ὄρους,
 ἄφθιτε Κωνσταντίνε. θανεῖν δέ σε μή τις ἐνίσπῃ·
 τῶν γὰρ ἀνικῆτων ἄπταται οὐδ' Ἀΐδης

370.—ΑΛΛΟ

Ἐγγίθι τῆς σφατέρης γενεῆς λάχεν εἰκόνα τήνδε·
 ἔπρεπε γὰρ τρισσαῖς εἰν ἐνὶ χώρου ἔχειν,
 οἳ καὶ ἐνὶ σταδίοις ἀρετῆς κλέος αἰκέλον εὖρον,
 νηρίθμων στεφάνων ἑσμὸν ἐλόντες ἴσον.

371.—ΑΛΛΟ

Τὸν Φανστινιάδην πόλις ἀνθετο Κωνσταντίνον,
 γέλτονα μὲν γενεῆς, κρέσσονα δ' ἡνιόχου.

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367.—*On the Same*

WHILE Constantinus yet lived, the city deemed a bronze statue a small reward for him, for the whole people knew how many crowns in his long racing career he had set on his head because of glorious Victory. But when he died, in regret for him, it erected this his dear form, so that posterity, too, should be kept mindful of his achievements.

368.—*On the Same*

THE Blues and Greens, always at variance, shouted aloud one concordant decision, that thou, Constantinus, shouldst have on thy tomb this ornament, acclaimed by all, pleasing to all.

369.—*On the Same*

IMMORTAL Constantinus, thy course, high in the light, has traversed the boundaries of east, west, south, and north. Let none say thou art dead, for even Hades cannot lay his hand on the invincible.

370.—*On the Same*

THIS, his statue, has been placed near those of his own family, for it was proper that they should stand in one place, the three who won equal glory for their skill in the race, gaining equal swarms of innumerable crowns.

371.—*On the Same*

HERE the city erected Constantinus, son of Faustinus, next his own family, the best of all

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δὴν γὰρ ἀεθλεύσας οὐκ ἤμβροτεν, ἀλλ' ἐπὶ νίκη
παύσατο, σὺν νίκῃ καὶ πάρος ἀρξάμενος.
ὅν καὶ κοῦρον ἑόντα παλαιότεροι ἡνιοχῆς,
στεψάμενοι σταδίοις, εἶσαν ἀγωνοθέτῃν

5

372.—ΑΛΛΟ

Σοὶ τόδε, Κωνσταντῖνε, τετὴ τροφὸς ᾤπασε Νίκη
παιδόθεν ἐσπομένη πᾶσαν ἐφ' ἡλικίην.
πέντε γὰρ ἂν σταδίοις δεκάδας τελέσας ἐνιαυτῶν,
οὐδ' ἴσον, οὐδ' ὀλίγον εὖρεο λειπόμενον.
ἀλλ' ἔτι κουρίζων τε καὶ ἄχρους ἄνδρας ἐνίκας.
ἡλικας ἡβήσας, γηραλέος δὲ νέους.

5

373.—ΑΛΛΟ

Ἦθελε Κωνσταντῖνον ἀεὶ πτόλις ἡνιοχεύειν
ἤθελεν, ἀλλὰ πόθῳ οὐκ ἐπένευσε Φύσις.
ἔνθεν ἔῶν τόδ' ἄγαλμα παραίφασιν εὖρεν ἐρώτων,
ὄφρα ἔ μὴ λήθῃ καὶ χρόνος ἀμφιβάλῃ,
ἀλλὰ μένοι παθέουσιν ἔρωσ, ζήλος δ' ἐλατῆρσι,
κόσμος δὲ σταδιοὶς, ἐσσομένοις δὲ φάτις.
καὶ τις ἰδὼν μετόπισθε χερσίονας ἡνιοχῆας
ὀλβίσσει προτέρην, ἣ μιν ἶδεν, γενεήν.

5

374.—ΑΛΛΟ

Πέντε καὶ εἴκοσι μῶνος ἀέθλια Κωνσταντῖνος
εἰς μίαν ἡρυγένειαν ἐλὼν, ἡμειψε μὲν ἵππους
380

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charioteers. For through all the long time he raced he never failed, but ended by a victory, as he had formerly begun by a victory. When he was a young man the older drivers who had won crowns on the course appointed him president of the races.

372.—*On the Same*

THIS is a gift for thee, Constantinus, from thy nurse, Victory, who hath followed thee from thy childhood all through thy life. For in the five times ten years thou didst pass on the race-course thou didst never light on thy equal, or even on one a little inferior to thee, but while yet a lad and beardless thou didst conquer men, when grown up thou didst conquer those of thine age, and in thine old age the young men.

373.—*On the Same*

THE city wished Constantinus to wield the reins for ever; she wished it, but Nature refused to grant her desire. Therefore she bethought her of erecting this statue to console her for her lost love, that time and oblivion should not envelop him, but that he might remain, the desire of his lovers, the envy of charioteers, an ornament to the course, and a tale for future generations to tell, and that one in time to come, looking on inferior drivers, should bless the former age that looked on him.

374.—*On the Same*

CONSTANTINUS having won five and twenty races on one morning, changed his team with his rivals, and

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ἀντιπάλους· κείνους δὲ λαβὼν, οὗς πρόσθεν ἐνίκα,
τοῖς αὐτοῖς πάλιν εἶλε μίαν τε καὶ εἴκοσι νίκας.
πολλίκι δ' ἀμφοτέρων μερέων ἔρις ἔμπεσε δῆμῳ, 5
τίς μιν ἔχοι κείνῳ δὲ δόσαν κρίσιν ἐκ δύο πέπλων.

375.—ΑΛΛΟ

Ἴγρεο, Κωνσταντῖνε· τί χάλκεον ὕπνον ἰαύεις,
σεῖο δίφρους ποθέει δῆμος ἐν σταδίοις,
σῆς τε διδασκαλίας ἐπιδανέες ἡνιοχῆς
εἵεται ὀρφανικοῖς παισὶν ὁμοιώτατοι.

376.—Εἰς Οὐρανίου

Ἀμφοτέροις εἰς μῶνος ἀριστεύσας παρὰ δῆμοις
κῦδος ἀπ' ἀμφοτέρων ἔλλαχεν Οὐράνιος,
εἰσέτι διφρεύων. τὸ δέ σί γέρας ἤλυθε πρῶτον
ἐκ Πρασίνων, οἷς δὴ γείτονα χῶρον ἔχει.
αὐτοὶ καὶ σταδίοιο πεπαυμένον ἤγαγον αὐθις 5
ἐς δίφρους, νίκης μνωόμενοι προτέρης.

377.—ΑΛΛΟ

Παυσάμενον σταδίων Βασιλεὺς ἐπ' ἀγκλῆϊ νικῇ
αὐθις ὑπὲρ δίφρων βῆσεν ἀεθλοφόρων
Οὐράνιον, δῆμοισι φέρων χάριν· οὐ ποθέει γὰρ
ἢ πόλις Οὐρανίου νόσφιν ἀεθλοσύνας.
τοῦνεκα διφρεύοντα τὸ δεύτερον, ὑστατῆς τε 5
νίκης καὶ προτέρης στῆσεν ἀγασσαμένη.

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taking the same horses that he had formerly beaten, won twenty-one times with them. Often there was a great strife between the two factions as to which was to have him, and they gave him two robes to choose from.¹

375.—*On the Same*

AWAKE, Constantinus! Why dost thou sleep the brazen sleep? The people long to see thy team on the course, and the charioteers, lacking thy instruction, sit just like orphaned children.

376.—*On Uranus*

URANIUS, who had distinguished himself in the service of both the factions, gained glory from both while still driving. His first reward came from the Greens, and stands near their stand. They also, when he had retired from racing, brought him back again to the chariots, mindful of his former victory

377 *On the Same*

THE Emperor, when Uranus had retired from the race-course after gaining splendid victories, made him mount again his victorious chariot, doing a favour to all the factions, for the city has no desire for the races without Uranus. Therefore, admiring him for his first victories and his last, the city erected his statue during the second period of his career.

¹ i.e. the green of the Praetor, and the blue of the Veneti.

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378.—ΑΛΛΟ

Οὐράνιος Νίκαιαν ἔχει πέλας ὀπλοτέρην τε
 Ρωμην, τῆς μὲν ἑών, τῇ δ' ἐνὶ κῦδος ἐλών.
 νικᾷ δ' ἀμφοτέρωθεν, ἐκεῖ περιδέξιος ἦεν
 τῇ καὶ τῇ προθεῖν ἢ παρεξελάν.
 τοῦνεκα καὶ χρυσέφ' μιν ἀνεγράψαντο μετάλλῳ,
 κυδίατ' κτεάνων κύδιμον ἡνίοχον.

3

379.—ΘΩΜΑ

Εἰς Ἀναστάσιον

Τον θρασὺν ἡνιοχῆα λελασμένον ἄρματος ἄθλων
 ἐνθάδ' Ἀναστάσιον κείμενον οὐδας ἔχει,
 ὃς τόσσους ἀνεδήσατο πρὶν στεφάνους, ὅσα ἄλλοι
 ἔδρακον ἡνιόχων ἡματα ἵππασίης.

380.—Εἰς Πορφύριον, μέρονε Βενέτων

Ἐν γῇ κρατήσας παντὸς ἀρματηλῆτου
 καλῶς ἐπήρθη καὶ πρὸς αἰθέρα τρέχειν
 Πορφύριος, τὸ θαῦμα δήμου Βενέτων.
 νικῶν γὰρ οὗτος πάντα γῆς διφρηλιάτην,
 ἀνείσιν, ὡς ἂν καὶ συν ἡλίῳ δρόμῳ.

5

381.—ΑΛΛΟ

Ἰουλιαν ἀνθῶν πρῶτον οὗτος ἡνίας
 Πορφύριος Κάλχαντος εἶλε Βενέτου.
 ἐκπλήττομαι δὲ πῶς γράφει χεῖρ ἐμπνέουσ
 τούτοις τις ἵππους. καὶ γὰρ ἂν πλήξῃ πάλιν,
 οἶμαι, δραμεῖται νίκος εὐρεῖν καὶ πάλιν.

5

¹ i.e. Constantinople. His statue stood, it appears, in the neighbourhood of those of Nices and Constantinople.

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378.—*On the Same*

URANIUS has Nicea and New Rome¹ near him, being a native of one and having gained glory in the other. He wins from both sides, because he was very clever at dashing forward and getting past on both sides of the course. Therefore did they portray him in golden metal, the precious charioteer in the most precious of possessions.

379.—THOMAS

On Anastasius

BENEATH this earth lies Anastasius the bold driver, mindful no more of the chariot-race, he who of old set on his head as many crowns as were the racing days that other charioteers saw

380. *On Porphyrius, of the faction of the Blues*²

PORPHYRIUS, the wonder of the Blues, having conquered every charioteer on earth, does well to rise and race towards heaven. For he, victorious over every driver here below, mounts to join the sun on its course.

381.—*On the Same*

THIS Porphyrius, son of Caucas, with the first down on his cheeks, held the reins for the faction of the Blues. I marvel how some artist's hand has painted his horses as if alive. Really, if he whips them again, I think he will be carried again to victory

¹ This and the following iambic epigrams were, as a scholiast tells us, not on statues of the charioteers, but on pictures on the roof of the Emperor's throne-room (*παρεκκλησιον*), which I take to mean here not a room in the palace but the Emperor's box on the race-course.

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382.—Εἰς Φαυστῖνον, μέρους Πρασίμων

Σκόπει τὸ δράμα μηχανουργοῦ τοῦ δόμου·
εἰ μὴ γὰρ ἐστεγαστο καρτερὰ σκέπη,
πρὸς οὐρανοὺς ἂν ὤρτο Φαυστῖνος τρέχων
ὥς ζῶν σὺν ἵπποις, τὸ κλέος πρὶν Πρασίμων.
ἄρον στέγος γάρ, καὶ φθίνει πρὸς αἰθέρα.

5

383.—ΑΛΛΟ

Φαυστῖνος οὗτος, ὁ πρὶν ἄρματιηλάτης,
ὅν δῆμος εὐρύων τοῦ μέρους τῶν Πρασίμων
τὴν ἤτταν ἠγνόησε παντελῶς δρόμῳ,
γέρον μὲν ἦν γάρ, ὥς βλέπεις· τὸ δὲ σθένος
ἦν τις νεάζων, οὐδ' ὅλως ἡττημένος.

5

384.—Εἰς Κωνσταντῖνον ἡνίχον Λευκῶν

Λευκοῦ μεθέλκων ἡνίας Κωνσταντῖνος,
ἂν μὴ καθεῖρκετο στερρότητι τοῦ δομου,
τοὺς τρεῖς ἐνίκα, πρῶτος αἰθέρα φθάνων
πνοῆς ἀνευθεν εἶδες αἰθεροδρόμον·
τέχνη μα πείθει τούτον ἔμπνοον βλέπειν.

5

385.—ΑΛΛΟ

Κωνσταντῖνος γ' ἦν, ἀλλὰ τοῖς πάσαι χρόνοις
λευκῆς χροᾶς τέθριππον ἔλκων εὐστροφῶς.
ἀφ' οὗ δὲ τοῦτοι ἤρπασεν Χάρων, ἔδν
τὸ φῶς ἀμίλλης ἵππικῶν δρομημάτων,
καὶ πᾶσα τέρψις τοῦ θεάτρον, καὶ τεχνη.

5

THE PLANUDEAN APPENDIX

382. *-On Faustinus, of the faction of the Greens*

Look on the work of the architect of this house. For if it had not been covered by a strong roof Faustinus, the ancient glory of the Greens, would have mounted racing to heaven, so like the life are he and his team. Take the roof off and he will reach the sky

383.—*On the Same*

THIS is Faustinus, the former charioteer, after engaging whom the faction of the Greens never knew what defeat was in the race. He was old, as you see, but in his strength he was as a young man, and was never once vanquished

384.—*On Constantinus, the Charioteer of the Whites*

CONSTANTINUS, wielding the reins of the White faction, were he not restrained by the solidity of the house, would conquer those three, getting to heaven first. You would see him mount the heavens without breath. The artist persuades me that I see him alive

385. *On the Same*

CONSTANTINUS WAS his name, but in the old days he skilfully drove the four-horse chariot of the Whites. Since Charon carried him off, it is set, the light of horse-racing and all the delight and art of the theatre

386.—Εἰς Ἰουλιανὸν ἡνίοχον Ῥουσίῳ

Χεῖρ οἶδ'ε γεννᾶν τοὺς πάλαι τεθνηκότας.
 Ἰουλιανὸς καὶ γὰρ ὥς πάλαι σθένει,
 ἔλκων, μεθέλκων Ῥουσίου τὰς ἡνίας
 καὶ νῦν γραφεῖς ἔστηκεν ὑψοῦ σὺν δίφρῳ
 τὸ νεῦμα χεῖρ μένει δέ· τὴν νύσσαν δότε

6

387.—ΑΛΛΟ

Ἰουλιανὸς οὗτος ἄρμα Ῥουσίου
 ἔχων, ἐνίκα τοὺς ἐναντιοὺς δρόμῳ.
 ἀλλ' εἰ γραφεὺς παρῆχε καὶ πνοῆς χάριν,
 ἔτοιμός ἐστι καὶ πάλιν διφρηλάτης
 καὶ πρόσθεν ἐλθεῖν, καὶ λαβεῖν καὶ τὸ στέφος.

6

388.—ΙΟΥΛΙΑΝΟΣ Αἰγυπτίῳ

Στέφος πλέκων ποθ', εὖρον
 ἐν τοῖς ῥόδοις Ἔρωτα
 καὶ τῶν πτερῶν κατασχών,
 ἐβάπτισ' εἰς τον οἶνον.
 λαβὼν δ' ἔπιον αὐτόν·
 καὶ νῦν ἔσω μελῶν μου
 πτεροῖσι γαργαλίζει.

6

THE PLANUDEAN APPENDIX

386.—*On Julianus, the Charioteer of the Reds*

THE hand of man knows how to give birth to men long ago dead, for Julianus is as strong here as of old, guiding this way and that the reins of the Red faction. Now he stands painted here on high, himself and his chariot, his hand awaits the signal. Give him a winning-post.¹

387.—*On the Same*

THUS Julianus, with his car of the Red faction, conquered his adversaries in the race. But if the painter had endued him with breath he is ready again to drive his chariot and come in first, and even take the crown.

FROM BOOK VII

388. JULIANUS, PREFECT OF EGYPT

ONCE, weaving a garland, I found Love among the roses, and catching him by the wings dipped him in wine. I took and drank him, and now within me he tickles with his wings.

¹ I suppose this means "Shew him a winning-post and off he goes."



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